

Preaching to Second Generation Korean Americans:
Towards a Possible Selves Contextual Homiletic

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ABSTRACT

This thesis discloses research on the topic of second generation Korean American preaching based on fieldwork conducted with Korean American pastors and second generation young adult respondents in three geographic regions of the United States (Midwest, West Coast, and East Coast). I employ social psychologists Hazel Markus and Paula Nurius' theory of possible selves as my primary conceptual framework to facilitate the process of congregational exegesis in the second generation Korean American church context. The research methods employed in this study include questionnaires and semi-structured qualitative interviews.

Four research questions guide this study: (1) what are the possible (embodied, relational, and spiritual - hoped for and feared) selves of second generation Korean American congregants; (2) what is the present status of the preaching ministry within participating second generation Korean American congregations; (3) what homiletical strategies are Korean American preachers currently implementing to assess their second generation Korean American audiences during sermon preparation; and (4) what can Korean American preachers learn from the social psychological construct of possible selves as they explore the lives of their second generation Korean American hearers?

This research identifies three central emergent findings concerning these second generation Korean American churches and their preaching ministries: (1) second generation Korean American congregations are presently undergoing a period of cultural transition and change as non-established and marginalized ethno-religious communities; (2) second generation Korean Americans' possible selves typify cultural anthropologist Gerald Arbuckle's descriptors of "cultural chaos" and "liminality" which require naming and analysis from Korean American preachers; and (3) the Korean American ethnic and cultural context requires further examination by Korean American preachers within these second generation Korean American congregations. Accordingly, this study seeks to offer a new contextual homiletic model that enables Korean American preachers to engage in deeper levels of ethnic and cultural analysis in their sermon preparation and simultaneously reconstructs conventional preaching roles of Korean American preachers and second generation

listeners so that they may co-creatively imagine new possible selves that radically advance Christian mission and practice in the world.

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CHAPTER 1

INTRODUCTION

RESEARCH PROBLEM

The field of homiletics has witnessed dramatic changes both in theory and in practice over the last half century in North America.¹ Progressively, writers in homiletics have become concerned with helping preachers view the sermon process as listener-centered rather than speaker-centered. The era of homiletical thought often referred to as the “new homiletic” generated vast interest in listener-oriented preaching from the late 1960s onwards especially in the United States.² It could be argued that the “new homiletic” movement radically altered the discipline of homiletics by accentuating “the consciousness of the listeners”³ or put differently “how listeners receive the sermon.”⁴

Despite this constructive shift in homiletics, listener-centered approaches such as those espoused by advocates of the “new homiletic” have not adequately acknowledged the varied and distinct backgrounds of ethnic minority preachers and hearers.⁵ In fact, it has become rather commonplace for preaching scholars to

¹ Thomas G. Long, Foreword, *Preaching the Presence of God: A Homiletic from an Asian American Perspective*, by Eunjoo Mary Kim (Valley Forge: Judson, 1999) ix. While Karl Barth disconnected himself from rhetorical theory and its function in preaching during the twentieth century, Eunjoo Mary Kim argues that North American writers in homiletics returned to rhetoric with the advent of H. Grady Davis’ seminal work *Design for Preaching*. Kim also argues that Fred Craddock, David Buttrick and Eugene Lowry either expanded or renewed Davis’ rhetorical principles in preaching. Consequently, the field of homiletics through the influence of rhetoric, communication theories, and human sciences has shifted its focus from the preacher to the listener. See Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge: Judson, 1999) 1-2. See also Karl Barth, *Homiletics* (Louisville: Westminster/John Knox, 1991); and H. Grady Davis, *Design for Preaching* (Philadelphia: Muhlenberg, 1958); Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985); David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987); and Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*, Rev. ed. (Louisville: Westminster/John Knox, 2001).

² Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 11. David James Randolph coined the term “new homiletic” in his work *The Renewal of Preaching: A New Homiletic Based on the New Hermeneutic* (Philadelphia: Fortress, 1969) 1. In Chapter 3, I will describe some contributions and limitations of the “new homiletic” to listener-centered preaching methods.

³ *Ibid.*, 12.

⁴ Ronald J. Allen, ed., *Patterns of Preaching: A Sermon Sampler* (St. Louis: Chalice, 1998) xii.

⁵ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 15; Ken Uyeda Fong, *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry* (Valley Forge:

assume that ethnic minorities hear and interpret sermons exactly like their Euro-American counterparts without clear substantiation for their presuppositions.⁶ More specifically, Asian American seminarians have received little, if any, homiletical training in North American theological institutions which has appropriately contextualized preaching for the emerging needs of Asian American listeners.⁷ Consequently, many Asian American pastors have modeled their preaching styles after the pedagogies of their white American homiletics professors because no preaching paradigms have been constructed specifically for them.⁸

This study attempts to bridge this gap in contemporary homiletic theory and practice by focusing exclusively on a new “subculture”⁹ in the field of homiletics which concerns preaching to second generation Korean Americans.¹⁰ The objective in this thesis is not to provide a “how to” manual for the construction and delivery of sermons to second generation Korean American parishioners or to Asian Americans as a cohesive racial category.¹¹ Instead, this thesis seeks primarily to exemplify the

Judson, 1999) 17; and Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon, 1990) 43.

⁶ Various writers in homiletics regardless of their theological perspectives have designed preaching pedagogies with simply their Euro-American congregations in mind while ignoring or omitting the concerns of ethnic minority situations. Concurrently, preachers in many white American churches tend to presume that congregants share a tacit but ever-present American ethos where non-majority ethnicities and cultures are often disregarded. For example, see Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985); David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987); Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*, Rev. ed. (Louisville: Westminster/John Knox, 2001); Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd. ed. (Grand Rapids: Baker, 2001); and Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 1994).

⁷ Ken Uyeda Fong, *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry* (Valley Forge: Judson, 1999) 118.

⁸ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 15. Lucy Rose contends that traditional homiletic theory has not benefited all students and preachers. See Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster/John Knox, 1997) 14. In recent years, however, preaching scholars have become increasingly conscious of contextualizing preaching for their respective audiences. I will examine some of the relevant theories presented by these writers in homiletics in Chapter 3.

⁹ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 15.

¹⁰ This thesis concentrates on second generation Korean Americans strictly in the United States and not other North Americans such as Canadians or Mexicans.

¹¹ Second generation Korean American English Ministries initially began as ethnic-specific congregations but are slowly evolving into pan-Asian American or multiethnic churches. Pan-Asian American congregations are not ethnic-specific, but rather they seek to minister to Americans of Asian descent in all their diversity. Multiethnic churches cater to no specific race or ethnicity. This shift in the Korean American church created difficulty in recruiting purely second generation Korean American English Ministries for my fieldwork. See Chapter 7 (pages 177-185) for a discussion on multiethnic church trends and their impact on second generation Korean American preaching.

significance that ethnicity and culture have in the lives of second generation Korean American listeners who are inextricably tied to their dual Korean and American roots. For this reason, the central argument in this study will be that the act of preaching cannot be separated from the ethnic and cultural situations of one's hearers. A second purpose of this thesis is to explore and reconstruct conventional methods of "congregational exegesis"¹² for English-speaking Korean American preachers as they prepare sermons for their second generation Korean American hearers.¹³ Third, I seek to present Korean American preachers with a new contextual homiletic to exegete their second generation congregants employing Hazel Markus and Paula Nurius' social psychological construct of possible selves as its principal conceptual framework.¹⁴ This introductory preaching model will facilitate Korean American preachers in becoming contextual "ethnographers"¹⁵ as they explore and analyze their second generation Korean American listeners' lived experiences and images of themselves in future states (i.e., what I will refer to in this study as possible selves).

POSSIBLE SELVES DEFINED

The theory of possible selves was first introduced by social psychologists Hazel Markus and Paula Nurius at the University of Michigan in 1986. This concept represents individuals' personal reflections and hypotheses on what they might become, what they would like to become, and what they are afraid of becoming in future states.¹⁶ These future images of the self are not "imagined roles" or "states of being" but rather "they represent specific, individually significant hopes, fears and

¹² Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 19.

¹³ In this thesis, Korean American pastors are assumed to be English-speaking. See page 19 for a definition of second generation Korean Americans.

¹⁴ Beginning in Chapter 6, I will incorporate some theologically informed insights from cultural anthropologist Gerald Arbuckle's model for understanding cultures undergoing transition and change to describe the marginal or in-between situations of English Ministries and their second generation Korean American congregants. However, Arbuckle's concepts do not overtake the possible selves theory as the primary conceptual framework in this study.

¹⁵ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 59-61. In Chapter 7, the preaching ministry of participating second generation Korean American congregations will be explored. Tisdale's concept of preachers as "ethnographers" will be especially valuable in assessing the homiletical tactics currently used by these Korean American preachers.

fantasies” that each person possesses within his or her self-concept.¹⁷ Possible selves are typically delineated into two different categories. For instance, a person’s ideal or hoped for possible selves may include: “the successful self, the creative self, the rich self, the thin self, or the loved and admired self.”¹⁸ On the other hand, feared or dreaded possible selves may comprise: “the alone self, the depressed self, the incompetent self, the alcoholic self, [or] the unemployed self.”¹⁹ A person’s significant behavior may be observed as an attempt to move toward or evade these various possible selves.²⁰

For Markus and Nurius, possible selves are significant because they function both as “incentives for future behavior” and as “an evaluative and interpretive context for the current view of self.”²¹ Firstly, an individual’s self-perception of what is possible for him or her can serve as a motivating agent to execute certain actions that will accomplish the desired possible self.²² Only future self-images that are most valuable to one’s self-concept are eventually “accompanied by specific plans and strategies for becoming these possible selves” and will evoke the resultant behavior.²³ Secondly, possible selves may offer a criterion for evaluating one’s current self or current behavior.²⁴ For instance, an undergraduate student with a medical doctor possible self may interpret a high or low mark on a biology examination differently from a student who possesses a lawyer or corporate executive possible self.²⁵ In other words, possible selves can establish certain standards against which results are interpreted or evaluated.²⁶ As such, the possible selves model supplies a conduit to explore the direct and indirect relationships between one’s self-concept and motivation.²⁷

¹⁶ Hazel Rose Markus and Paula Nurius, “Possible Selves,” *American Psychologist* 41 (1986): 954. For the sake of centralizing this study, I have excluded consideration of expected possible selves or what second generation Korean American young adults might become or expect to become.

¹⁷ *Ibid.*, 954.

¹⁸ *Ibid.*, 954.

¹⁹ *Ibid.*, 954.

²⁰ Susan Cross and Hazel Rose Markus, “Possible Selves across the Life Span,” *Human Development* 34 (1991): 231.

²¹ *Ibid.*, 232.

²² Hazel Rose Markus and Paula Nurius, “Possible Selves,” *American Psychologist* 41 (1986): 955.

²³ *Ibid.*, 961.

²⁴ *Ibid.*, 955.

²⁵ *Ibid.*, 955.

²⁶ *Ibid.*, 956.

²⁷ *Ibid.*, 954.

Possible selves are also described as being malleable for two reasons. First, they are usually internalized future self-perceptions that are not readily disclosed to others. Hence, any person has full liberty to modify his or her possible selves devoid of others' awareness or influence.²⁸ Second, possible selves are principally identified and evaluated on an individual basis. That is, only the individual can determine whether a particular self is possible or unattainable and whether the possible self in question has been fully realized.²⁹

While the possible selves concept has been generally segregated along the lines of hoped for and feared selves, this study seeks to further differentiate second generation Korean Americans' future self-images according to what I will refer to as "embodied and relational" possible selves and "spiritual" possible selves. Embodied possible selves concern physical or mental future perceptions of the self such as one's physical prowess, mental faculty, education, professional career, marital status, family, and so forth, while relational possible selves regard one's aspirations for social networks and relationships with others.³⁰ Additionally, I attempt in this thesis to expand Markus and Nurius' concept by creating a spiritual category to the possible selves model for the purpose of identifying and assessing these second generation Korean American respondents' future spiritual self-perceptions concerning their religious, spiritual, or Christian identities and developmental processes. Stated another way, they will constitute a person's internal aspirations and anxieties regarding his or her future spiritual existence as a Christian.³¹

Ultimately, I attempt to explore second generation Korean American participants' embodied, relational, and spiritual images of themselves in the future which will thereby help Korean American preachers delve into the consciousness of their second generation Korean American young adult listeners. Through surveying

²⁸ Susan Cross and Hazel Rose Markus, "Possible Selves across the Life Span," *Human Development* 34 (1991): 233.

²⁹ *Ibid.*, 233.

³⁰ See also Hubert J. M. Hermans, Harry J. G. Kempen, and Rens J. P. van Loon, "The Dialogical Self: Beyond Individualism and Rationalism," *American Psychologist* 47 (1992): 23. Embodied and relational selves also resemble to some extent William James' classifications of material and social selves. See page 7.

³¹ The "spiritual self" here differs from William James' definition in that I use it to describe the self in relation to a religious, spiritual, or Christian context. James' understanding of the spiritual realm concerned "the individual's emotions and desires." See Seymour Epstein, "The Self-Concept Revisited: Or a Theory of a Theory," *American Psychologist* (May 1973): 405. See also page 7 (footnote 36) of this study.

and examining these possible selves, Korean American preachers will then be able to affirm their second generation congregants' positive future self-perceptions and challenge or raise questions vis-à-vis their more negative or harmful possible selves. As noted above, since individuals' possible selves are adaptable, the objective is for Korean American preachers to begin assisting their second generation Korean American listeners in constructing new possible selves that reflect God's purposes for them within an eschatological perspective.³²

ORIGINS OF THE POSSIBLE SELVES THEORY

Although Markus and Nurius were the first scholars to develop possible selves as a full-fledged social psychological theory, the notion of possible selves dates back to the writings of psychologist William James who identified the concept of the self³³ as a primary concern for the field of psychology.³⁴ James was one of the first thinkers to separate the self into two functional categories: what he referred to as the "I," "self as knower" or the "pure ego;" and the "Me," "self as known" or "empirical ego."³⁵ He then delineated the "Me" or "empirical self" into three parts:

³² My use of the term "eschatological" in this thesis broadly reflects "the Christian hope for the consummation of God's purposes for all creation and for the completion of our lives in perfect fellowship with God." See Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids: Eerdmans, 1991) 231.

³³ It is important that I acknowledge three seminal studies on the concept of the self which exceed the immediate scope of the present study: see Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge: Cambridge UP, 1989); Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Stanford: Stanford UP, 1991); and David F. Ford, *Self and Salvation: Being Transformed* (Cambridge: Cambridge UP, 1999).

³⁴ William J. McGuire and Claire V. McGuire, "Content and Process in the Experience of Self," *Advances in Experimental Social Psychology* 21 (1988): 98. To situate James in his intellectual context, see Louis Menand, *The Metaphysical Club* (London: Flamingo, 2001). This work describes the American experience in the Civil War and how these adverse circumstances challenged and changed intellectual thought and gave rise to American pragmatism as a philosophy. In 1898, James introduced the philosophy of pragmatism which has been defined as "an account of the way people think - the way they come up with ideas, form beliefs, and reach decisions." See Louis Menand, *The Metaphysical Club* (London: Flamingo, 2001) 351.

³⁵ William James, *Psychology: A Briefer Course* (London: Macmillan, 1905) 176. The work of Sigmund Freud, the father of psycho-analysis, has received greater recognition than James' contributions to the self. Particularly, Freud is known for interpreting the self as three constituent parts: the id, the ego, and the super-ego. For Freud, the *id* dealt with heredity and innate needs; the *ego* was determined by an individual's own personal experiences; and the *super-ego* was shaped by the opinions of others, initially one's parents and then other modelers of social ideals like teachers. However, this study places emphasis on James' work rather than Freud's due to James' prior articulation of a possible self. See Sigmund Freud and James Strachey, trans., *An Outline of Psycho-Analysis* (London: Norton, 1949) 16; and Sigmund Freud and Joan Riviere, trans., *The Ego and the Id* (London: Norton, 1960).

the material, social, and spiritual.³⁶ Within his discussion of these various selves, James explains that individuals “distinguish between the immediate and actual, and the remote and potential”³⁷ within their self-concepts. In this manner, James became one of the first psychologists to articulate an understanding of an ideal, potential, or “possible” self. James even employs the term “possible selves” contending that people often reflect on which “one of the many possible selves or characters” will become realities for them.³⁸ For James, human beings possessed a myriad of possible selves which were then ranked hierarchically within the individual person. He maintained that only the most significant possible selves eventually became actualized in real life:

Such different characters may conceivably at the outset of life be alike *possible* to a man. But to make any one of them actual, the rest must more or less be suppressed. So the seeker of his truest, strongest, deepest self must review the list carefully, and pick the one on which to stake his salvation. All other selves thereupon become unreal, but the fortunes of this self are real.³⁹

More recently, other social psychologists have recognized a range of potentialities of the self. For example, the psychosocial expert on identity Erik Erikson maintained that individuals possess an “ideal self” which comprises “a set of to-be-striven-for but forever not-quite-attainable ideal goals for the Self.”⁴⁰ This ideal self was set in contrast with what Erikson referred to as the “ego identity” which was epitomized by a fully accomplished yet “forever to-be-revised sense of

³⁶ William James, *The Principles of Psychology*, vol. 1. (London: Macmillan, 1901) 292. James describes the material self as those constituent elements related to the body which include personal belongings and significant others. The social self is the recognition that one receives from his or her friends or social network. The spiritual self constitutes “a man’s inner or subjective being, his psychic faculties or dispositions” in other words “the most enduring and intimate part of the self.” James later ranks these empirical selves hierarchically placing the physical self or body at the bottom, the spiritual self at the top and the material and social selves in between. See *Ibid.*, 292-296, 313. James further developed and disseminated his understanding of the spiritual self during his Gifford Lectures at the University of Edinburgh in 1901-1902 published as *The Varieties of Religious Experience: A Study in Human Nature* (New York: Modern Library, 1902). For James, religious experience pertains more to one’s “feelings and experience” rather than “beliefs and knowledge.” Also, his understanding of religious experience is primarily individualistic and places little emphasis on corporate religious life. See Fraser Watts, Rebecca Nye, and Sara Savage, *Psychology for Christian Ministry* (London: Routledge, 2002) 4.

³⁷ *Ibid.*, 315.

³⁸ William James, *Psychology: A Briefer Course* (London: Macmillan, 1905) 186.

³⁹ *Ibid.*, 186.

⁴⁰ Erik Erikson, *Identity Youth and Crisis* (London: Faber and Faber, 1968) 210-211.

the reality of the Self within social reality.”⁴¹ Similarly, Ralph Turner proposed that “self-conception is more extensively shaped by what the person would like to be or is trying to be.”⁴² His notion of “self-conception” resembles Markus and Nurius’ possible selves concept in that it represents “what I am like in my best moments, [and]...what I am striving toward and have some encouragement to believe I may achieve.”⁴³ Lastly, taking an ontological perspective and defining the self as an existential being, Edward Tiryakian contends that the self is “a forward-striving, future-oriented unfolding (remembering that existential being *is* a becoming).”⁴⁴ Tiryakian proceeds to explain that it is only through death that an individual can cease becoming since with death “no further becoming in this world is possible.”⁴⁵ From these examples, we see that there have been some comparable approaches to the possible selves theory within literature on the self-concept.⁴⁶ What primarily distinguishes Markus and Nurius’ possible selves theory from these other concepts of the self is its concerted and explicit exploration of who or what the individual envisions himself or herself as becoming or fears becoming in the future. In fact, no other social psychological model has been constructed exclusively to reflect on one’s future potential as Markus and Nurius’ possible selves theory.⁴⁷

Whereas possible selves are regularly perceived as being more individualized and thus “not well-anchored in social experience,”⁴⁸ some of James’ contemporaries, notably James Mark Baldwin, Charles Horton Cooley, and George Herbert Mead were tremendously influenced by him and each of these thinkers distinctively contributed to the concept of the self as being constructed primarily in social

⁴¹ For Erikson, a child’s environment or social reality played a critical function in his or her identity development particularly during crisis situations. See *Ibid.*, 211.

⁴² Ralph H. Turner, “The Self-Conception in Social Interaction,” *The Self in Social Interaction*, eds. Chad Gordon and Kenneth J. Gergen (New York: Wiley, 1968) 97.

⁴³ *Ibid.*, 105.

⁴⁴ Edward A. Tiryakian, “The Existential Self and the Person,” *The Self in Social Interaction*, eds. Chad Gordon and Kenneth J. Gergen (New York: Wiley, 1968) 79.

⁴⁵ *Ibid.*, 79.

⁴⁶ Hazel Rose Markus and Paula Nurius, “Possible Selves,” *American Psychologist* 41 (1986): 956.

⁴⁷ *Ibid.*, 957.

⁴⁸ *Ibid.*, 956. Markus and her colleagues argue that possible selves “are usually not firmly anchored in overt social action and have not been the subject of negotiation through social experience. As a consequence, individuals have considerable freedom to define and redefine their significant possible selves.” See Susan Cross and Hazel Rose Markus, “Possible Selves across the Life Span,” *Human Development* 34 (1991): 233.

contexts.⁴⁹ For instance, Baldwin directed his focus on the relationship between children and society arguing that children developed their self-concepts through imitating what they saw in society and in direct social experiences, namely with their parents.⁵⁰ Baldwin compartmentalized the self or what he called the “socius” into two interlinked parts, the ego and the alter, which are both social in nature.⁵¹

Cooley, regarded as one of the first “symbolic interactionists” argued that one’s self-concept was inextricably linked to social dynamics.⁵² The term “symbolic interactionism” represented a school of thought which argued that the self is inseparable from both societal factors and how others viewed a given individual.⁵³ In particular, he coined the phrase “looking-glass self” as a way of explaining the significant role which others play in shaping one’s understanding of self.⁵⁴

Lastly, Mead defined the self as a social structure which arose out of one’s social experience.⁵⁵ What differentiates Mead from James, Baldwin, and Cooley, however, is the radical or perhaps imperative function that the entire community or social group, that is, “the generalized other” plays in the construction of the self.⁵⁶ As Mead observes, “When a self does appear it always involves an experience of

⁴⁹ See Soo-Chan Steve Kang, “Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults,” diss., Northwestern University, 2001, 17. See also James Mark Baldwin, *Social and Ethical Interpretations in Mental Development* (London: Macmillan, 1906); Charles Horton Cooley, *Human Nature and the Social Order* (Glencoe: Free, 1956); and George H. Mead, *Mind, Self, and Society: From the Standpoint of a Social Behaviorist* (Chicago: U of Chicago P, 1934).

⁵⁰ James Mark Baldwin, *Social and Ethical Interpretations in Mental Development* (London: Macmillan, 1906) 24. The social influence of parents on the self will be germane to the arguments made in Chapters 2, 5, and 6 in this thesis.

⁵¹ See Ibid., 30. For Baldwin, the ego and alter possess a dialectical relationship concerning “my thought of self...filled up with my thought of others...and my thought of others...filled up with myself.” Thus, Baldwin states: “the ego and the alter are to our thought one and the same thing.” See Ibid., 18. See also Seymour Rosenberg, “Self and Others: Studies in Social Personality and Autobiography,” *Advances in Experimental Social Psychology* 21 (1988): 58.

⁵² Charles Horton Cooley, *Social Organizations* (Glencoe: Free, 1956) 5.

⁵³ J. Sidney Shrauger and Thomas J. Schoeneman, “Symbolic Interactionist View of Self-Concept: Through the Looking Glass Darkly,” *Psychological Bulletin* 86 (1979): 549.

⁵⁴ Charles Horton Cooley, *Human Nature and the Social Order* (Glencoe: Free, 1956) 184. According to social psychologist Morris Rosenberg, Euro-Americans have the ability to choose the perception of peers that resemble the salience of their own value system rather than the value system of significant others that may differ in a particular category. In essence, Rosenberg challenges Cooley’s “looking-glass” principle which presumes that people see themselves as others see them. See Morris Rosenberg, *Conceiving the Self* (New York: Basic, 1979) 87.

⁵⁵ For instance, Mead argues, “The self, as that which can be an object to itself, is essentially a social structure, and it arises in social experience.” See George Herbert Mead, *Mind, Self, and Society: From the Standpoint of a Social Behaviorist* (Chicago: U of Chicago P, 1934) 140.

⁵⁶ Ibid., 158.

another; there could not be an experience of a self simply by itself.”⁵⁷ In effect, Mead argued that one can only be a self if he or she is a member of a community.⁵⁸

In connection with this work on symbolic interactionism, I will demonstrate how second generation Korean American participants’ self-concepts and possible selves are not constructed in isolation, but rather how they are directly shaped by their unique social experiences and other factors such as: ethnicity, culture, religion, family, education, socio-economics, and the role and function of others on the self. Particularly within a collectivist culture like the Korean American context, we will observe later how second generation respondents’ possible selves are often formed interdependently based on their social interactions with salient others.⁵⁹

RESEARCH QUESTIONS

This study is guided by four research questions: (1) what are the possible (embodied, relational, and spiritual - hoped for and feared) selves of second generation Korean American respondents; (2) what is the present status of the preaching ministry within participating second generation Korean American congregations; (3) what homiletical tactics are Korean American preachers currently implementing to assess their second generation Korean American audiences during sermon preparation; and (4) what can Korean American preachers learn from the social psychological construct of possible selves as they explore the lives of their second generation Korean American hearers?

POSSIBLE SELVES AS A CONCEPTUAL FRAMEWORK FOR PREACHING

In this thesis, I conjecture that the theory of possible selves imparts a fruitful conceptual framework for homiletics that will enhance current methods for engaging in congregational analysis. I will briefly elaborate on some of the central ways that the possible selves theory can facilitate the sermonic process by broadening the preacher’s homiletical perspectives on the process of listener exegesis.

⁵⁷ Ibid., 195.

⁵⁸ Ibid., 162.

⁵⁹ Hazel Rose Markus and Shinobu Kitayama, “The Cultural Construction of Self and Emotion: Implications for Social Behavior,” *Emotion and Culture: Empirical Studies of Mutual Influence*, eds. Shinobu Kitayama and Hazel Rose Markus (Washington, D.C.: American Psychological Association, 1994) 97.

To begin, since one of the essential purposes of Christian preaching is to initiate or foster change within individual and corporate listeners,⁶⁰ the theory of possible selves initially benefits preachers by disclosing listeners' motivations for future behavior.⁶¹ That is, by learning about congregants' possible selves, preachers can determine listeners' incentives for thinking and behaving in certain ways. For instance, individuals that possess an affluent possible self may choose to concern themselves primarily with pecuniary activities such as working additional hours or managing their stock portfolio. With this newly acquired knowledge concerning what second generation Korean American congregants value, Korean American preachers can then incorporate into the sermon "a direction and impetus for action, change, and development"⁶² based on what their possible selves encompass.

Second, Markus and Nurius indicate that "possible selves function to provide an evaluative and interpretive context for the now self."⁶³ In other words, the way individuals view themselves in the present can be assessed by their aspirations or worries in future states. For instance, a graduate student working on an MBA in finance may currently be experiencing disillusionment because she in fact possesses a possible self of becoming a full-time university chaplain. Accordingly, Korean American preachers can start to explore with their second generation young adult listeners the connection between their current realities and their envisioned possible selves. At the same time, this study acknowledges the prospect that some people may not have intentionally explored their possible selves. Others may have experienced negative trauma in their lives or have perhaps felt trapped by their bleak circumstances. For these potential individuals, the preacher can investigate whether they possessed possible selves at some moment in their life journeys and what those earlier future self-images reveal about their present-day conditions.

⁶⁰ For example, Haddon Robinson explains: "Application gives expository preaching purpose." See Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd. ed. (Grand Rapids: Baker, 2001) 27. Eugene Lowry describes the final stage of his "homiletical plot" as a time when preachers place their listeners in a "*new situation* being created by the gospel" in order "to make choices we could never before make." See Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*, Rev. ed. (Louisville: Westminster/John Knox, 2001) 87. Lastly, Daniel Baumann argues that the purpose of preaching is "eliciting behavioral change." See Daniel J. Baumann, *An Introduction to Contemporary Preaching* (Grand Rapids: Baker, 1972) 13.

⁶¹ Susan Cross and Hazel Rose Markus, "Possible Selves across the Life Span," *Human Development* 34 (1991): 232.

⁶² Hazel Rose Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 960.

⁶³ *Ibid.*, 962.

Third, Markus and Nurius emphasize the relationship between current and future selves but offer little reflection on how past selves may affect future self-images and potentialities. For this reason, the present study attempts to draw attention to this de-emphasis on past experiences in Markus and Nurius' possible selves model in order to show Korean American preachers how their second generation young adults' hoped for and feared possible selves are directly impacted by their past and present lived experiences within Korean immigrant and American cultures.⁶⁴ Specifically, in later chapters, I will discuss the extent to which second generation Korean Americans' potentialities of the self have been created as a reaction to their previous memories and social experiences as bicultural ethnic minorities in American society.

Fourth, since the theory of possible selves is a multi-dimensional concept, it can help Korean American preachers identify the many different selves that might exist within their congregants. As alluded to earlier, the concept of the self has been presented conventionally as a duality which involves both a subject and an object⁶⁵ or a dialectic referred to by James as "the knower" and "the known."⁶⁶ Others have argued that the self-concept embodies "a disrupted, plural, divided existence; the simultaneous existence of many selves."⁶⁷ Notably, Jan Hendrik van den Berg in his book *Divided Existence and Complex Society* suggests that the Industrial Revolution divided and pluralized the dynamics of social structure leading to a major shift in how people understood "the concept of the human mind."⁶⁸ He writes:

The industrial revolution is the result of the division of labour, which in its turn is the result of a general division. First there was a desire to divide, to split, to sever, to disturb the unity (of whatever nature), then labour was disturbed, split up, divided and then came the machine.⁶⁹

⁶⁴ Ibid., 954.

⁶⁵ William S. Schmidt, "Self: A Living Vibrancy," *Pastoral Psychology* 43 (1995): 193.

⁶⁶ William James, *Psychology: A Briefer Course* (London: Macmillan, 1905) 195-214. James simultaneously argued that an individual possesses "as many social selves as there are individuals who recognize him." See Ibid., 178.

⁶⁷ Jan Hendrik van den Berg, *Divided Existence and Complex Society: An Historical Approach* (Pittsburgh: Duquesne UP, 1974) 5. See also Kenneth J. Gergen, "Theory of the Self: Impasse and Evolution," *Advances in Experimental Social Psychology* 17 (1984): 60.

⁶⁸ Kenneth J. Gergen, "Theory of the Self: Impasse and Evolution," *Advances in Experimental Social Psychology* 17 (1984): 60.

⁶⁹ Jan Hendrik van den Berg, *Divided Existence and Complex Society: An Historical Approach* (Pittsburgh: Duquesne UP, 1974) 99.

For van den Berg, the machine became one of the primary catalysts that “divided numerous activities into part procedures”⁷⁰ which eventually orchestrated the “disintegrated, divided society” and the multiplicity of different selves.⁷¹

Analogous to van den Berg’s notion of a plurality of selves, Mary Watkins has more recently coined the theory of “invisible guests” taking the position that people engage in imaginal conversations with themselves and their “imaginal others.”⁷² These imaginal others, for Watkins, manifest themselves in various forms: dialogue between the self and his or her imaginal others; dialogue between different components of the self-concept such as the “I” and the “me”; or dialogue between a person’s imaginal others and those in his or her imaginal worlds.⁷³ In the same way, Steve Kang has attempted to understand the many different “voices, authorities, and values” dwelling within second generation Korean American young adults who are undertaking personal projects of self-exploration.⁷⁴ He found that there are a number of voices, authorities, and values which influence how second generation Korean American young adults engage in the project of self-construction and that “multiple selves” may exist within any given individual.⁷⁵ In a similar manner, this thesis suggests that second generation young adult respondents’ possible selves can shed much light on these multiple voices, authorities, and values⁷⁶ which have the potential to govern the way second generation Korean American parishioners listen to the sermon and impact their individual behavior upon hearing the message as well.

Fifth, I will accentuate the possible selves construct’s ability to assist Korean American preachers in challenging their second generation listeners to conscientiously live out their possible selves in embodied, relational, and spiritual forms. Since this thesis pertains to practical theology, I will seek to create a contextual homiletical approach that facilitates Korean American preachers’ exegesis of their second generation Korean American congregants’ lived experiences and

⁷⁰ Ibid., 96.

⁷¹ Ibid., 131.

⁷² Mary Watkins, *Invisible Guests: The Development of Imaginal Dialogues* (Woodstock: Spring, 2000) 2.

⁷³ Ibid., 2.

⁷⁴ Soo-Chan Steve Kang, “Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults,” diss., Northwestern University, 2001, 36.

⁷⁵ Ibid., 36.

⁷⁶ Ibid., 36.

simultaneously encourages imaginative and innovative processes for cultivating new possible selves. To borrow from Brazilian educator Paulo Freire, this study considers second generation Korean American listeners as "Subjects" rather than "Objects" in the preaching process for the clear intention of transforming second generation young adult congregants both individually and collectively.⁷⁷

In sum, this study attempts to demonstrate how the construct of possible selves offers Korean American preachers a conceptual framework drawing on social psychology and participants' lived experiences to analyze their respective second generation Korean American hearers. I suggest that Korean American preachers' assessment of their listeners will be enhanced through understanding their past and present experiences as well as identifying hoped for and feared self-images which they envisage for the future. Although it is humanly impossible to know the exact thoughts that listeners may have during any given sermon, the concept of possible selves employed as a conceptual framework for preaching would enable Korean American preachers to explore the lived experiences and future self-perceptions of their second generation listeners which influence how they listen to, interpret, and live out the preached message.

POSSIBLE SELVES IN OTHER DISCIPLINES

In terms of its scholarly function, the theory of possible selves has been explored in various types of academic research. For example, it has been employed to investigate some of the following subject matters: depression and coping skills in university students;⁷⁸ memory;⁷⁹ academic achievement;⁸⁰ parenting;⁸¹ self-concept

⁷⁷ Paulo Freire, *Pedagogy of the Oppressed* (London: Continuum, 1970, 2003) 51.

⁷⁸ Elizabeth A. Penland, William G. Masten, Paul Zelhart, Glenn P. Fournet, and Theresa A. Callahan, "Possible selves, depression and coping skills in university students," *Personality and Individual Differences* 29 (2000): 963-969.

⁷⁹ Kazuo Kato and Hazel Rose Markus, "The Role of Possible Selves in Memory," *Psychologia* 36 (1993): 73-83.

⁸⁰ Angeliki Leondari, Efi Syngollitou, and Grigoris Kiosseoglou, "Academic achievement, motivation and possible selves," *Journal of Adolescence* 21 (1998): 219-222.

⁸¹ Milene Z. Morfei, Karen Hooker, Barbara H. Fiese, and Alana M. Cordeiro, "Continuity and Change in Parenting Possible Selves: A Longitudinal Follow-Up," *Basic and Applied Social Psychology* 23 (2001): 217-223; Rachelle Strauss and Wendy A. Goldberg, "Self and Possible Selves During the Transition to Fatherhood," *Journal of Family Psychology* 13 (1999): 244-259; and Karen Hooker, Barbara H. Fiese, Lisa Jenkins, Milene Z. Morfei, and Janet Schwagler, "Possible Selves among Parents of Infants and Preschoolers," *Developmental Psychology* 32 (1996): 542-550.

and performance;⁸² the Catholic church and institutional change;⁸³ identity exploration;⁸⁴ human sexuality and sexual preference;⁸⁵ gender;⁸⁶ personality and religiosity;⁸⁷ smoking;⁸⁸ and adolescent peer relationships;⁸⁹ among others.⁹⁰ To this point, however, the theory of possible selves has not been introduced to the field of homiletics which this thesis intends to explore.

POSSIBLE SELVES AND THE SECOND GENERATION CONTEXT

Since Markus and Nurius originally tested the possible selves theory with Euro-American undergraduate students, they did not necessarily consider ethnic and cultural variances when applying this concept in non-European American contexts.⁹¹

⁸² Susan E. Cross and Hazel Rose Markus, "Self-Schemas, Possible Selves, and Competent Performance," *Journal of Educational Psychology* 86 (1994): 423-438.

⁸³ Michele Dillon, "The Catholic Church and Possible 'Organizational Selves': The Implications for Institutional Change," *Journal for the Scientific Study of Religion* 38 (1999): 386-397.

⁸⁴ Curt S. Dunkel, "Possible selves as a mechanism for identity exploration," *Journal of Adolescence* 23 (2000): 519-529; Alan M. Berman, Seth J. Schwartz, William M. Kurtines, and Steven L. Berman, "The process of exploration in identity formation: the role of style and competence," *Journal of Adolescence* 24 (2001): 513-528; and Curt S. Dunkel and Kristine S. Anthis, "The role of possible selves in identity formation: a short-term longitudinal study," *Journal of Adolescence* 24 (2001): 765-776.

⁸⁵ Laura A. King and Nathan Grant Smith, "Gay and Straight Possible Selves: Goals, Identity, Subjective Well-Being, and Personality Development," *Journal of Personality* 72 (2004): 967-994.

⁸⁶ Kristine S. Anthis, Curt S. Dunkel, and Brian Anderson, "Gender and identity status differences in late adolescents' possible selves," *Journal of Adolescence* 27 (2004): 147-152; Markus Kimmelmeyer and Daphna Oyserman, "Gendered Influences of Downward Social Comparisons on Current and Possible Selves," *Journal of Social Issues* 57 (2001): 129-148; and Michele Knox, Jeanne Funk, Robert Elliott, and Ellen Greene Bush, "Gender Differences in Adolescents' Possible Selves," *Youth and Society* 31 (2000): 287-309.

⁸⁷ Bart Duriez, Bart Soenens, and Wim Beyers, "Personality, Identity Styles, and Religiosity: An Integrative Study Among Late Adolescents in Flanders (Belgium)," *Journal of Personality* 72 (2004): 877-908.

⁸⁸ Mark A. Freeman, Emily V. Hennessy, and Denise M. Marzullo, "Defensive Evaluation of Antismoking Messages among College-Age Smokers: The Role of Possible Selves," *Health Psychology* 20 (2001): 424-433.

⁸⁹ Jennifer L. Kerpelman and Joe F. Pittman, "The instability of possible selves: identity processes within late adolescents' close peer relationships," *Journal of Adolescence* 24 (2001): 491-512.

⁹⁰ As of 24 October 2005, the University Microfilms International database shows that there are 107 theses/dissertations related to the topic of the possible selves theory. Search for key word "possible selves" at <http://www.lib.umi.com/dissertations>

⁹¹ See Hazel Rose Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 954-969. Since the publication of Markus and Nurius' work, scholars have sought to employ the possible selves concept within ethnically or racially diverse settings. These scholars have focused primarily on ethnic and racial stereotyping rather than exploring particular differences between certain ethnic or racial groups. For instance, see Grace Kao, "Group Images and Possible Selves among Adolescents: Linking Stereotypes to Expectations by Race and Ethnicity," *Sociological Forum* 15 (2000): 407-430; and Lisa M. Brown, "Ethnic Stigma as a Contextual Experience: A Possible Selves Perspective," *Personality and Social Psychology Bulletin* 24 (1998): 163-172. Other current studies on ethnic minorities and possible selves of which I am cognizant but have been unable to obtain and review include: Patrick Unemori, Heather Omoregie, and Hazel Rose Markus, "Self-Portraits:

As such, the usage of the possible selves model within a bicultural second generation Korean American milieu is not straightforward. The possible selves theory requires contextualization since second generation Korean Americans are influenced by competing American and Korean principles which impact the construction of their possible selves.⁹² In doing so, I will attempt to disclose the ways that second generation Korean American informants' hoped for and feared selves are in large measure a byproduct of their tension and uncertainty as bicultural people whose identities and values have been shaped dually within the Korean immigrant context and the dominant American society.

I have selected the second generation Korean American church context as the target research group for three major reasons. First of all, several studies exist concerning first generation Korean immigrants and their preaching⁹³ but there is presently no research available on preaching to second generation Korean Americans.⁹⁴ Second, as it will be argued later in this thesis, second generation Korean Americans are experiencing a transitional period as they attempt to create their own niche within American and Korean immigrant societies as well as in the American Christian landscape. The existing second generation Korean American

Possible Selves in European-American, Chilean, Japanese and Japanese-American Cultural Contexts," *Self and Identity* 3 (2004): 321-338; Stephanie A. Fryberg and Hazel Rose Markus, "On Being American Indian: Current and Possible Selves," *Self and Identity* 2 (2003): 325-344; and Constance M. Yowell, "Dreams of the Future: The Pursuit of Education and Career Possible Selves Among Ninth Grade Latino Youth," *Applied Developmental Science* 6 (2002): 62-72.

⁹² The process of contextualization situates and interprets individuals and groups in relation to social location. For a concerted treatment of this concept, see Stephen B. Bevans, *Models of Contextual Theology: Revised and Expanded Edition* (Maryknoll: Orbis, 2003); Stephen B. Bevans, "Living between Gospel and Context: Models for a Missional Church in North America," *Confident Witness - Changing World: Rediscovering the Gospel in North America*, ed. Craig Van Gelder (Grand Rapids: Eerdmans, 1999) 142; Krikor Halebian, "The Problem of Contextualization," *Missiology: An International Review* 11 (1983): 95-111; Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove: InterVarsity, 1979); and Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985). I return to the central ideas of Bevans and Schreiter regarding contextualization in Chapter 3. These contextual theologians serve as valuable conversation partners in seeking to develop the notion of contextual second generation Korean American preaching.

⁹³ See page 17 (footnote 97) for some recent studies on first generation Korean preaching.

⁹⁴ Pyong Gap Min and Rose Kim explain: "Over the last twenty-five years, hundreds of articles and dozens of books have documented the lives of post-1965 Asian immigrants. In contrast, only a few monographs covering children of Asian immigrants have been published since the late 1980s. Researchers as a whole have neglected the children of not only Asian immigrants, but those of other post-1965 immigrants. Only recently have researchers begun examining the 'new second generation' of immigrants." See Pyong Gap Min and Rose Kim, eds., *Struggle for Ethnic Identity: Narratives by Asian American Professionals* (Walnut Creek: Altamira, 1999) 11. Moreover, Woonjoo Baek contends that there is a "loss of interest in preaching by the younger generation of Koreans." See

cohort en masse may never replicate to this capacity due to curtailing Korean immigration which exhibits the urgency of homiletical research within this in-between second generation Korean American Christian community.⁹⁵ Third, as a second generation Korean American, I hold relevant experience and knowledge as a participant observer and researcher in this ethnic context which create avenues for exploratory research not readily available to "outsiders."⁹⁶

SIGNIFICANCE OF THE STUDY

At the outset, this thesis attempts to contribute to homiletical scholarship by disclosing new research on preaching within a specific ethnic minority context. As stated above, there has been an abundance of homiletic literature written on first generation Korean immigrant preaching;⁹⁷ however, this is the first in-depth treatment on preaching to second generation Korean American young adults. To this point in homiletical research, there have not been to my knowledge empirical or ethnographic studies which target specific ethnic minority groups for the singular objective of sermonic preparation.⁹⁸

Woonjoo Baek, "Canonical Criticism as a Tool for Enhancing Preaching in the Korean Church," diss., Claremont School of Theology, 1997, 1.

⁹⁵ For instance, during the early 1990s, Korean immigration decreased dramatically from 32,301 immigrants in 1990 to 10,799 immigrants in 1994. See Table 1 in Kyeyoung Park, *The Korean American Dream: Immigrants and Small Business in New York City* (Ithaca: Cornell UP, 1997) 8. See also U.S. Immigration and Naturalization Service, *Annual Report* (Washington, D.C.: U.S. Governments Printing Office, 1995).

⁹⁶ Chapter 4 provides extensive discussion on this study's research design and methods.

⁹⁷ For some existing literature on first generation Korean immigrant preaching see: Seong Soo Yuk, "Contextualization in Korean-American Preaching," diss., Claremont School of Theology, 2004; Eun Chul Kim, "Preaching in the Korean Protestant Church (1884-1945): A Study in light of John Calvin's understanding of word and sacrament," diss., Drew University, 2001; Kyo In Kim, "A model of preaching to address the wounds of the Westside Korean Immigrant Church," diss., Fuller Theological Seminary, 2001; Joe Sukkyun Kwon, "Eugene L. Lowry's theory and practice of narrative preaching and its relevance for preaching in Korean churches," diss., Southern Baptist Theological Seminary, 2001; Koo Yong Na, "Preaching and Cultural Context: A Case Study in Preaching in a Korean Context," *Preaching in the Context of Worship*, eds. David M. Greenhaw and Ronald J. Allen (St. Louis: Chalice, 2000) 129-145; Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge: Judson, 1999); Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997); Youngho Kwon, "A Theological Reflection of Preaching for Reforming the Korean Church," diss., School of Theology at Claremont, 1994; Cha Hi Won, "Toward Pastoral Preaching in the Context of the Korean Church, Focusing on the Kosin Denomination Pulpit," diss., School of Theology at Claremont, 1994; and Ye-om Yoon, "A Study of Expository Preaching in the Context of the Korean Church: Toward an effective theology of expository preaching," diss., School of Theology at Claremont, 1994.

⁹⁸ While there are numerous texts on African American preaching and an emergent literature on Hispanic/Latino American preaching, these studies are primarily historical or descriptive in nature and do not involve extensive field research within these ethnic minority congregations. See, for example,

Second, this thesis is the first of its kind to draw on the social psychological construct of possible selves as a conceptual framework for the field of homiletics. This study guides the possible selves theory in new directions by making it contextual for the second generation Korean American situation. In particular, I seek to highlight and examine the correlation between second generation Korean Americans' past and present experiences and their influences on the creation of future possibilities. Additionally, this study will identify the ways that being bicultural, that is, molded by the values and philosophies of both Korean and American cultures, may have a bearing on second generation respondents' construction of possible selves.⁹⁹ Lastly, this thesis attempts to enrich Markus and Nurius' original model by establishing a new spiritual component to the possible selves perspective that will enable Korean American preachers to name and evaluate second generation Korean American listeners' spiritual possible selves.

In brief, this study addresses one facet to sermon preparation regarding congregational analysis in second generation Korean American churches. It is clear that no solitary method of congregational exegesis can sufficiently analyze an entire ethnic minority context. However, this thesis contributes one specific piece to the larger mosaic of listener-centered contextual preaching that can help Korean American preachers enhance comprehension of their second generation congregants via the theory of possible selves as their conceptual framework. The homiletical implications that this study conveys may be applicable to preachers in second generation Korean American congregations but also leaves potential space for being relevant in other ethnic minority ecclesial communities.

DEFINITION OF KEY TERMS

This thesis employs various terms that are germane to the topics of second generation Korean American preaching and the possible selves theory which may not

L. Susan Bond, *Contemporary African American Preaching: Diversity in Theory and Style* (St. Louis: Chalice, 2003); Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville: Westminster/John Knox, 2000); Kenneth G. Davis and Jorge L. Presmanes, eds., *Preaching and Culture in Latino Congregations* (Chicago: Liturgy, 2000); Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon, 1990); and Justo L. Gonzalez and Catherine G. Gonzalez, *Liberation Preaching: The Pulpit and the Oppressed* (Nashville: Abingdon, 1980).

⁹⁹ See page 20 for a more detailed definition of the term bicultural.

be familiar to all readers. At this stage, it would be helpful to provide a brief definition of select terms as they will be understood in this study:

1. Second Generation Korean Americans - Americans of Korean ethnic descent either born in the United States or who emigrated from Korea before the age of five whose primary cultural affinity is American and whose primary spoken language is English.¹⁰⁰ The second generation Korean American participants in this study range from twenty-two to thirty-six years of age.
2. 1.5 Generation Korean Americans - A term coined in the Korean community for Americans of Korean ethnic descent born in Korea who immigrated to the United States with their parents between the ages of six and seventeen.¹⁰¹ Those considered 1.5 generation commonly speak both Korean and English fluently to varying degrees and are familiar with both Korean and American cultures.¹⁰²
3. First Generation Korean Americans - Foreign-born Koreans who immigrated to the United States after the age of eighteen. The first generation prefers to speak in the Korean language and tends to retain Korean culture rather than embrace American culture.
4. English Ministry - This term describes primarily Korean American congregations whose 1.5 and second generation members are more comfortable speaking in English than Korean. The worship service in English Ministries is conducted entirely in the English language.
5. Korean Ministry - Ethnic minority congregations comprised of mainly first generation Korean immigrants who conduct the worship service in their native

¹⁰⁰ This definition of second generation Korean Americans is adapted from Soo-Chan Steve Kang, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," diss., Northwestern University, 2001, 6.

¹⁰¹ Jason Hyungkyun Kim, "The Effects of Assimilation within the Korean Immigrant Church: Intergenerational Conflicts between the First and the Second Generation Korean Christians in Two Chicago Suburban Churches," diss., Trinity International University, 1999, 6.

¹⁰² Interestingly, Kyeyoung Park defines the 1.5 generation as "people of Korean descent who came to the U.S. as minors (infants, children, or adolescents)...and who practice aspects of biculturalism/multiculturalism involving Korean and American cultures, often with conflict." See Kyeyoung Park, "I Really Do Feel I'm 1.5!": The Construction of Self and Community by Young Korean Americans," *Amerasia Journal* 25 (1999): 158.

Korean tongue. Korean Ministries also seek to meet the social and cultural needs of first generation Korean immigrant church members.¹⁰³

6. Ethnic Identity - All variables that collectively shape one's identity based on what "a group of individuals share due to similar cultural experience(s)" [e.g., those elements related to being Korean].¹⁰⁴ Ethnic identity also involves "knowledge of his [or her] membership in a social group (or groups) together with the value and emotional significance attached to that membership."¹⁰⁵
7. Ethnic and Cultural Context - The local situation where an individual "embraces the patterned, commonplace actions [values and customs] that distinguish members of one ethnic group from another, including food, language, and holiday ceremony."¹⁰⁶
8. Bicultural - Typically the term "bicultural" used in an Asian American setting refers to "those who maintain, and move freely in, both Asian and American cultural spheres."¹⁰⁷ Although this definition is valid, this study will define bicultural individuals as those whose identity and values are shaped by two disparate cultures. More specifically, second generation Korean Americans in this research are not only familiar with but have also internalized elements of both Korean and American societies.
9. Congregational Exegesis - The process of examining the context of the audience during sermon preparation whereby the preacher "takes to the biblical text the questions, concerns, joys, and troubles of his or her particular congregation in order to discern, through the Spirit's guidance, a meaningful word to proclaim

¹⁰³ Detailed discussion on the function of Korean immigrant churches can be found in Chapter 2.

¹⁰⁴ This definition is borrowed from Arnold Dashefsky, "And the Search Goes On: The Meaning of Religio-Ethnic Identity and Identification," *Sociological Analysis* 33 (1972): 243. According to Jean Phinney, "The fact that there is no widely agreed-on definition of ethnic identity is indicative of confusion about the topic." See Jean S. Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research," *Psychological Bulletin* 108 (1990): 500.

¹⁰⁵ Henri Tajfel, *Human Groups and Social Categories: Studies in Social Psychology* (London: Cambridge UP, 1981) 255; and Soo-Chan Steve Kang, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," diss., Northwestern University, 2001, 6.

¹⁰⁶ Richard D. Alba, *Ethnic Identity: The Transformation of White America* (New Haven, Yale UP, 1990) 76.

¹⁰⁷ Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 215.

from the pulpit.”¹⁰⁸ Congregational exegesis for the purpose of this study involves ethnic and cultural contexts as well.

10. Self-Concept - Self-concept can be described as “a system of affective-cognitive structures (also called theories or schemas) about the self that lends structure and coherence to the individual’s self-relevant experiences.”¹⁰⁹ In other words, self-concept emphasizes “the picture that an individual has of himself [or herself]” formed in large part by one’s social experiences.¹¹⁰

THESIS OUTLINE

This opening chapter has identified the research problem and has established the relevance of the possible selves theory as a conceptual framework for preaching to ethnic minority listeners, in particular, second generation Korean Americans. Chapter 2 describes the immigrant journeys of first generation Korean Americans and some central aspects to second generation Korean Americans’ lived experiences. This second chapter demonstrates how many first generation Koreans have encountered various stumbling blocks in the United States due to language and cultural barriers. The difficult transition for members of the first generation community, I will argue, has led to added pressure for the second generation to succeed both financially and professionally in America. Additionally, Chapter 2 provides important background on first and second generation Korean Americans’ religious participation in the United States.

Chapter 3 reviews some current homiletic literature on listener-oriented preaching. It will be argued that scholars of preaching have yet to develop appropriate preaching tools for exegeting the ethnic and cultural dimensions to ethnic minorities’ lived experiences. The corollary of this gap in homiletical scholarship is that Korean American preachers have not identified many of the context-specific issues of their second generation Korean American congregants. In the third chapter, I also maintain that the possible selves theory provides a constructive space for Korean American preachers to re-interpret their listeners’ lived experiences so that

¹⁰⁸ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997)

11.

¹⁰⁹ Hazel Markus and Paula Nurius, “Possible Selves,” *American Psychologist* 41 (1986): 955.

they may generate contextual sermons for their respective second generation Korean American situations.

In Chapter 4, I will present this study's research design and methods. Specifically, I have employed questionnaires and semi-structured qualitative interviews as the primary research methods. The latter half of this chapter provides a general profile of the Korean American respondents involved and also gives a brief biographical sketch of 3 participants (i.e., 1 Korean American preacher, 1 second generation female informant, and 1 second generation male participant).

Chapters 5, 6, and 7 comprise the nucleus of this study and report emerging thematic elements from fieldwork in three geographic regions of the United States: the Midwest, West Coast, and East Coast. In Chapter 5, I disclose research findings concerning second generation Korean Americans' embodied and relational possible selves and discuss their implications for the preaching ministry in these second generation Korean American English Ministries.

Next, Chapter 6 introduces a spiritual dimension to Markus and Nurius' possible selves theory and explores second generation respondents' future perceptions of their spiritual aspirations and concerns. The first half of Chapter 6 describes cultural anthropologist Gerald Arbuckle's schema for understanding transitional cultures and re-interprets his model for the second generation Korean American church context. Specifically, I will argue that second generation English Ministries are experiencing what Arbuckle refers to as "cultural chaos" and "liminality" which are also reflected in second generation respondents' descriptions of their spiritual possible selves.

In Chapter 7, I disclose research data on the current conditions of the preaching ministry within participating second generation Korean American congregations. It will be suggested that there are a number of invisible layers in congregational analysis for Korean American preachers as they construct their sermons for bicultural second generation Korean American listeners. This chapter seeks also to enrich and expand Leonora Tubbs Tisdale's concept of preachers as local ethnographers in relation to the second generation Korean American context.

¹¹⁰ Ralph H. Turner, "The Self-Conception in Social Interaction," *The Self in Social Interaction*, eds. Chad Gordon and Kenneth J. Gergen (New York: Wiley, 1968) 93.

Finally, in response to these research findings, Chapter 8 puts forward a new contextual homiletic for Korean American preachers to undertake during their sermon preparation that targets specific omissions in their congregational exegesis and simultaneously redefines the preaching roles of both Korean American preachers and second generation congregants. Specifically, I draw on some of Arbuckle's insights that will enable Korean American preachers to guide their second generation Korean American hearers out of a condition of chaos and liminality and into a new cultural integration. This model will help Korean American preachers "create space" in the sermon to cultivate imagination of second generation Korean American listeners' individual possible selves as well as the corporate visions and possibilities of the entire second generation Korean American church community.¹¹¹

Now that we have a basic understanding of the central arguments and structural outline of this study, I will progress to the second chapter where pertinent background will be presented concerning the lived experiences of first and second generation Korean Americans in the United States.

¹¹¹ Jana Childers, in her book *Performing the Word: Preaching as Theatre* describes "lively preaching" as "creating a space where the listeners can be open to change, shaping a moment when the congregation can say a yes or a no that comes from more than the cerebrum." See Jana Childers, *Performing the Word: Preaching as Theatre* (Nashville: Abingdon, 1998) 34. I will interpret and employ the phrase "create space" specifically in terms of opening the congregation's imagination during the sermon to entirely new possible selves that individuals and the corporate body of listeners never believed viable for their lives inside and outside of the church.

CHAPTER 2

A JOURNEY TOWARD POSSIBLE SELVES: FIRST AND SECOND GENERATION KOREAN AMERICANS' EXPERIENCES

This chapter provides background on first and second generation Korean Americans in order to describe the significant experiences and philosophies which have had an influence on the formation of second generation Korean American respondents' possible selves. The first half of this chapter offers an account of the immigrant experiences of first generation Koreans and highlights their immigration history, means of economic survival, establishment of ethnic-specific Korean immigrant churches, and preservation of East Asian values. The latter sections will briefly discuss the experiences of second generation Korean Americans with particular reference to their marginalization, employment opportunities, religious participation, and ethnic identification.

KOREAN IMMIGRATION HISTORY

For the most part, Koreans have arrived later in United States immigration history than their East Asian neighbors from China and Japan. Whereas the first group of Chinese immigrants arrived in San Francisco prior to the "fabled Gold Rush of 1849," the first large wave of Japanese migrants came to Hawaii initially in 1885 as indentured laborers but later established a Japanese American community on the West Coast by the late 1880s.¹ The first cluster of Korean immigrants to America, however, appeared between 1903 and 1905 replacing these Japanese workers in the Hawaiian sugar fields.² During this span of two years, 7,226 Korean workers immigrated to these islands.³ Then, from 1905 to 1910, 2,012 Korean immigrants

¹ Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Upper Saddle River: Prentice-Hall, 1988) 21, 57; In-Jin Yoon, *On My Own: Korean Businesses and Race Relations in America* (Chicago: U of Chicago P, 1997) 51; and Stephen S. Kim, "Seeking Home in North America: Colonialism in Asia; Confrontation in North America," *People on the Way: Asian North Americans Discovering Christ, Culture, and Community*, ed. David Ng (Valley Forge: Judson, 1996) 18.

² Wayne Patterson, *The Korean Frontier in America: Immigration to Hawaii, 1896-1910* (Honolulu: U of Hawaii P, 1988) 114.

³ Illsoo Kim, *New Urban Immigrants: The Korean Community in New York* (Princeton: Princeton UP, 1981) 20.

living on the Hawaiian Islands moved to the West Coast of the United States enticed mainly by improving economic opportunities.⁴ In 1910, due to Korea's annexation to Japan, approximately 900 Korean students and scholars and an additional 1,000 so-called "picture-brides" immigrated to America.⁵ Next, the termination of Japanese occupation in 1945 brought a slightly larger group of immigrants, while another 10,000 students, war orphans, and others left Korea between 1951 and 1964 as a result of the Korean War (1950-1953).⁶

However, the greatest numbers of Korean immigrants made their way across the Pacific as beneficiaries of the United States Immigration Act of 1965.⁷ This act permitted a larger immigration quota to those of Asian descent especially to those who sought reunification with their families.⁸ William Gudykunst reports the exponential growth of the Korean community in America in this way: "In 1970, there were 69,155 Koreans in the United States. The corresponding numbers for 1980 and 1990 are 354,974 and 798,849."⁹ During the 1980s, Koreans migrated to the United States at an annual rate of 30,000 new arrivals making them the third largest immigrant group in that decade following Mexicans and Filipinos.¹⁰ Due to this mass influx, the United States Census for 2000 indicates that there are now over 10,171,820 Asian Americans in the United States comprising 3.6 percent of the total American population. Within the Asian subcategory, 1,072,682 represent those of

⁴ Ibid., 21.

⁵ Tae-Ju Moon, "The Korean American Dream and the Blessings of Hananim (God)," *The Global God: Multicultural Evangelical Views of God*, eds. Aida Besancon Spencer and William David Spencer (Grand Rapids: Baker, 1998) 232. Most Korean immigrants at the turn of the twentieth century were bachelors. Since interracial marriages were inconceivable during this time period, females were imported from Korea for the purpose of developing homogenous Korean communities in the United States. Pictures of Korean immigrant bachelors were sent to Korean villages where prospective brides selected their future husbands according to their respective tastes. To the chagrin of many imported Korean women, numerous bachelors duped them by sending younger pictures of themselves. Thus, scores of picture brides were significantly younger than their new husbands. See Bong-Youn Choy, *Koreans in America* (Chicago: Nelson-Hall, 1979) 88-89.

⁶ See Ibid., 232-233; and Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Upper Saddle River: Prentice-Hall, 1988) 125.

⁷ Pyong Gap Min and Jung Ha Kim, eds., *Religions in Asian America: Building Faith Communities* (Walnut Creek: Altamira, 2002) 2.

⁸ Sucheng Chan, *Asian Americans: An Interpretive History* (New York: Twayne, 1991) 145; and Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Upper Saddle River: Prentice-Hall, 1988) 17.

⁹ William B. Gudykunst, *Asian American Ethnicity and Communication* (London: Sage, 2001) 77.

¹⁰ Pyong Gap Min and Mehdi Bozorgmehr, "Immigrant Entrepreneurship and Business Patterns: A Comparison of Koreans and Iranians in Los Angeles," *International Migration Review* 34 (2000): 714.

purely Korean ethnic descent or 10.5 percent of the total Asian American population.¹¹ Those reporting mixed heritage with Korean and one or more other ethnicity/race constitute a slightly higher figure of 1,226,825.¹² Although the Korean diaspora to the United States represents “part of more than five million Koreans living outside the Korean peninsula,”¹³ this chapter describes the experiences of first and second generation Koreans exclusively in the United States.

ASSIMILATION THEORIES AND THE KOREAN IMMIGRANT EXPERIENCE

In his seminal work *Assimilation in American Life: The Role of Race, Religion, and National Origins* published in 1964, Milton Gordon extended the concept of assimilation which at the time was the dominant analytical framework regarding immigrant adaptation in the United States.¹⁴ Although several definitions exist, the assimilation theory has been broadly defined as “a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and, by sharing their experience and history, are incorporated with them in a common cultural life.”¹⁵ Gordon asserted that full assimilation occurs only when members of the immigrant group are able to live freely without experiencing prejudice or discrimination.¹⁶

¹¹ See the U.S. government census website at <http://www.census.gov/prod/cen2000/doc/sf4.pdf>

¹² Ibid.

¹³ Jae-Hyup Lee, *Dynamics of Ethnic Identity: Three Asian American Communities in Philadelphia* (New York: Garland, 1998) 38.

¹⁴ The theory of assimilation was originally conceived by sociologist Robert Park and his colleagues at the University of Chicago during the 1920s. However, Milton Gordon is credited for extending the theory of assimilation and thereby making it more influential. Specifically, Gordon divided the assimilation theory into the following types or stages: cultural/behavioral assimilation; structural assimilation; marital assimilation; identificational assimilation; attitude receptional assimilation; behavior receptional assimilation; and civic assimilation. From the 1970s, cultural pluralism surpassed the assimilation theory as the major paradigm in the study of ethnic relations. See Michael Omi and Howard Winant, *Racial Formation in the United States from the 1960s to the 1980s* (New York: Routledge, 1986) 10; Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 71; and Pyong Gap Min and Rose Kim, *Struggle for Ethnic Identity: Narratives by Asian American Professionals* (Walnut Creek: Altamira, 1999) 16-17, 34.

¹⁵ Robert E. Park and Ernest W. Burgess, *Introduction to the Science of Sociology* (Chicago: U of Chicago P, 1921) 735. For a broader range of definitions on assimilation, see Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 62-67.

¹⁶ Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 63.

Gordon recognized three different types of assimilation: Anglo-conformity, the melting pot, and cultural pluralism.¹⁷ First, Anglo-conformity denotes the complete abandonment of one's ethnic/immigrant culture in order to adopt more dominant Anglo or Euro-American behaviors and values.¹⁸ Second, the melting pot theory describes the process whereby immigrant cultures and the dominant Euro-American culture melt down or blend together in order to form "a new indigenous American type."¹⁹ Third, the theory of cultural pluralism perceives "American society as a composite of [ethnic] groups which have preserved their own [ethnic and] cultural identity."²⁰ Despite these different perspectives on assimilation, Gordon was highly committed to Anglo-conformity positing that as successive generations of immigrants became structurally assimilated, that is, being accepted as peers by the host society demonstrated by their participation in the dominant group's social clubs, organizations, and institutions, they would no longer encounter discrimination based on their ethnicity.²¹ In exchange for this elusive acceptance, however, ethnic minorities would forfeit their ethnic group's uniqueness as a distinct entity as well as their ethnic and cultural values.²²

In recent years, Gordon's theory of assimilation has been met with scholarly criticism based on his assumption that non-white immigrants would follow an analogous assimilation pattern to that of their Euro-American counterparts.²³ Although most European immigrants have historically been able to overcome prejudice and conform to the dominant culture albeit at different rates,²⁴ Korean and

¹⁷ Ibid., 8.

¹⁸ Ibid., 85.

¹⁹ Ibid., 74. Sociologist Ruby Kennedy delineated the melting pot theory of assimilation into a "triple melting pot" model because she found that people selected marriage partners not based on race or ethnicity but rather on similar religious affiliation as either Protestants, Catholics, or Jews. See Ruby Jo Reeves Kennedy, "Single or Triple Melting-Pot? Intermarriage Trends in New Haven, 1870-1940," *American Journal of Sociology* 49 (1944): 331-339. Theologian Will Herberg later expanded Kennedy's concept of the triple melting pot in his study of religion in American life also concerning Protestantism, Catholicism, and Judaism. See Will Herberg, *Protestant-Catholic-Jew* (New York: Doubleday, 1955). See also Ibid., 124.

²⁰ Ibid., 38.

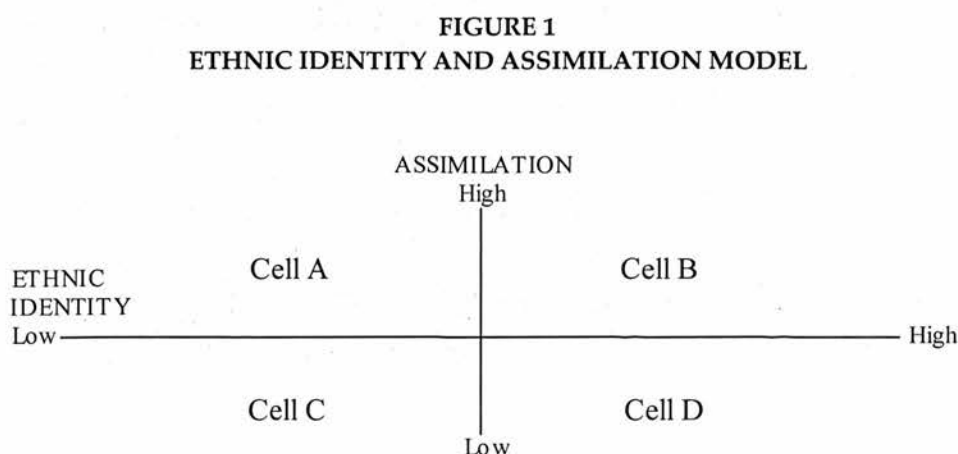
²¹ Ibid., 71-81.

²² Ibid., 81.

²³ Antony W. Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 179; and Michael Omi and Howard Winant, *Racial Formation in the United States from the 1960s to the 1980s* (New York: Routledge, 1986) 22.

²⁴ Sharon Lee explains: "While non-English speaking and/or non-Protestant European immigrants were burdened with the knowledge of being 'white ethnics', they would assimilate over time." See

other non-Anglo immigrants have found assimilation to be a formidable process due to the pervasive racial discrimination both internalized and exhibited by majority group members.²⁵ For this reason, some scholars have modified Gordon's assimilation theory to explore the distinct ethnic identity/assimilation patterns of Asian Americans.²⁶ In particular, Harry Kitano and Roger Daniels' typological model has been conducive for understanding the extent to which recent Asian immigrants and other multigenerational Asians have handled assimilation in the United States. Their assimilation model divides two variables (i.e., ethnic identity and assimilation) into four separate cells or types.²⁷ Figure 1 below provides an illustration of this model.



Source: Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Upper Saddle River: Prentice-Hall, 1988) 212.

In Cell A, Asian Americans will exhibit high assimilation and low levels of ethnic identity. In other words, these individuals do not identify with the language and

Sharon M. Lee, "Asian immigration and American race-relations: from exclusion to acceptance?" *Ethnic and Racial Studies* 12 (1989): 374.

²⁵ Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 129. According to sociologist Mia Tuan, Americans of Asian descent have been treated as "forever foreigners" who will not be accepted as equals by members of the dominant American society. See Mia Tuan, *Forever Foreigners or Honorary Whites? The Asian Ethnic Experience Today* (New Brunswick: Rutgers UP, 1998).

²⁶ For example, see Donald Atkinson, George Morten, and Derald W. Sue, "A Minority Identity Development Model," *Counseling American Minorities*, eds. Donald Atkinson, George Morten, and Derald W. Sue (Dubuque: Brown, 1989); and Stanley Sue and Derald W. Sue, "Chinese American Personality and Mental Health," *Amerasia Journal* 1 (1971): 36-49.

²⁷ Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Upper Saddle River: Prentice-Hall, 1988) 212-215.

culture of their particular ethnic group but have fully adopted the language, culture, and lifestyle of the dominant white American society.²⁸ Cell B represents individuals who identify strongly with their ethnic heritage as well as the values and customs of the host society. People falling into this category are described by Kitano and Daniels as bicultural or having the ability to move with relative ease in and out of these two distinct cultures.²⁹ Asian Americans in Cell C would be characterized as having low ethnic identity and low assimilation. These individuals feel awkward about their ethnic background but at the same time have yet to embrace the American culture.³⁰ Finally, Cell D includes primarily new Asian immigrants who display high retention of their ethnic identity and culture but have made little or no attempt to become assimilated into American society.³¹ Although Kitano and Daniels' model is a useful starting point for interpreting the assimilation experiences of Asian Americans, it is fairly rigid in that it simply places Asian Americans into these distinct categories without further discussion on what these classifications insinuate either at an individual or collective level.³² Nevertheless, for our purposes, their model offers a more nuanced approach to understanding the range of assimilation experiences of Korean and other Asian Americans.

While the experiences of post-1965 Korean immigrants may depict any of Kitano and Daniels' four types of assimilation, many have followed a common immigrant pattern in the United States which generally epitomizes Cell D, in that, they have developed ethnic enclaves in major urban centers like Los Angeles and New York City.³³ Within these ethnic enclaves or subcultures, Korean immigrants

²⁸ Ibid., 212.

²⁹ Ibid., 213.

³⁰ Ibid., 213.

³¹ Ibid., 213.

³² See also Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 215. In Chapter 8, I provide a fruitful ethnic identity model presented by Jean Phinney for second generation Korean American respondents to explore their bicultural ethnic identity.

³³ Pyong Gap Min, ed., *Asian Americans: Contemporary Trends and Issues* (Thousand Oaks: Sage, 1995) 23. See also Hyung-Chan Kim, ed., *The Korean Diaspora: Historical and Sociological Studies of Korean Immigration and Assimilation in North America* (Oxford: ABC-CLIO, 1977) 91. Korean immigrant communities are concentrated most heavily in the Western region of the United States with over 354,538 Korean American residents. Specifically, there are 181,341 known Koreans who have chosen to live in Los Angeles and Orange County representing 69.8 percent of the Korean populace in California and 16.8 percent of all Korean Americans in the United States. The second highest percentage of Korean Americans inhabits the New York and New Jersey metropolitan areas with

have created "a network of organizations and informal social relationships which permits and encourages the members of the ethnic group to remain within the confines of the group for all of their primary relationships and some of their secondary relationships."³⁴ In fact, some immigrants will spend their whole lives within these ethnically enclosed communities never interacting with those outside of their ethnic group.³⁵ For many Korean immigrants, these ethnic enclaves have also provided a necessary economic niche in American society for engaging in entrepreneurship and developing small businesses.³⁶

KOREAN IMMIGRANTS AND SMALL BUSINESS

Korean immigrants have replicated a common economic immigrant pattern of pursuing entrepreneurship like their Jewish, Greek, Italian, Chinese, and Japanese American predecessors.³⁷ While different hypotheses have been suggested for first generation Koreans' inclination toward small businesses,³⁸ the disadvantage theory seems most compelling in its contention that recent immigrants are driven to self-employment due to disadvantages they experience in the American labor market.³⁹ Specifically, ethnic minorities like Korean immigrants are discriminated against in the public work sector because of their purported "lack of transferable skills and education, limited proficiency in English, and unfamiliarity with American culture

approximately 150,000 Korean residents. See Pyong Gap Min, *Caught in the Middle: Korean Communities in New York and Los Angeles* (Berkeley: U of California P, 1996) 34-37.

³⁴ Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 34.

³⁵ *Ibid.*, 34.

³⁶ In-Jin Yoon, "The Changing Significance of Ethnic and Class Resources in Immigrant Business: The Case of Korean Immigrant Businesses in Chicago," *International Migration Review* 25 (1991): 305.

³⁷ In-Jin Yoon, *On My Own: Korean Businesses and Race Relations in America* (Chicago: U of Chicago P, 1997) 11. For a helpful overview of recent Korean entrepreneurship, see Ivan Light and Edna Bonacich, *Immigrant Entrepreneurs: Koreans in Los Angeles 1965-1982* (Berkeley: U of California P, 1988).

³⁸ First, the ethnic enclave theory suggests that "the initial economic niche occupied by early immigrants heavily determines the economic opportunities and position of succeeding waves of immigrants in the host society." Second, the reactive cultural theory posits that members of ethnic minority groups will pool their resources to invest in small businesses and coordinate social and economic functions in response to ethnic and racial discrimination. See In-Jin Yoon, "The Changing Significance of Ethnic and Class Resources in Immigrant Business: The Case of Korean Immigrant Businesses in Chicago," *International Migration Review* 25 (1991): 304-305.

³⁹ In-Jin Yoon, *On My Own: Korean Businesses and Race Relations in America* (Chicago: U of Chicago P, 1997) 34.

and society.”⁴⁰ In effect, the U.S. labor market has even invalidated numerous first generation immigrants’ educational achievements and vocational training which they received in their homeland.⁴¹ As Moon Jo explains,

Korean-educated doctors, engineers, and research professors were forced to take menial jobs as clerks, technicians, nurse’s aids, and janitors in the hope of scrimping and saving enough to become small business entrepreneurs and perhaps buy a gas station, liquor store, convenience market, or Laundromat. As a result, many small business enterprises are run by immigrants with solid educational or professional backgrounds but whose difficulty with English has driven them to take a lower-status path because they were unable to obtain American licenses.⁴²

Consequently, in order to survive in their new country, Korean immigrants required an economic springboard instigating many to establish themselves as small business owners.⁴³ In fact, among second generation questionnaire participants in this study, 44.2 percent report that at least one parent is self-employed. On the whole, first generation Koreans have chosen to operate a wide range of small businesses such as: grocery/liquor retail, dry cleaning, wholesale and retail of Asian-imported goods, fruit and vegetable markets, and garment subcontracting, among others.⁴⁴

Despite the relative success that some first generation Koreans have experienced through self-employment, Korean immigrants have generally suffered immense disappointment as they were obligated to relinquish their primary ambition of pursuing or continuing in highly respected and lucrative careers.⁴⁵ For many post-1965 Korean immigrants, self-employment is a form of downward mobility since

⁴⁰ Ibid., 35.

⁴¹ In-Jin Yoon, “The Changing Significance of Ethnic and Class Resources in Immigrant Business: The Case of Korean Immigrant Businesses in Chicago,” *International Migration Review* 25 (1991): 309.

⁴² Moon H. Jo, *Korean Immigrants and the Challenge of Adjustment* (Westport: Greenwood, 1999) 54.

⁴³ Won Moo Hurh reports that 30.2 percent of Korean immigrants are small business owners in the United States. First generation Korean immigrants are also engaged in the following occupations: 1.9 percent administrative/managerial; 26.3 percent professional/technical; 13.0 percent sales and administrative support; 4.6 percent service occupations; 7.0 percent precision production, craft, and repair; and 17.0 percent operators, fabricators, and other laborers. See Won Moo Hurh, *The Korean Americans* (Westport: Greenwood, 1998) 43.

⁴⁴ Kwang Chung Kim, Won Moo Hurh, and Marilyn Fernandez, “Intra-group Differences in Business Participation: Three Asian Immigrant Groups,” *International Migration Review* 23 (1989): 80; and Pyong Gap Min and Mehdi Bozorgmehr, “Immigrant Entrepreneurship and Business Patterns: A Comparison of Koreans and Iranians in Los Angeles,” *International Migration Review* 34 (2000): 724.

⁴⁵ Moon H. Jo, *Korean Immigrants and the Challenge of Adjustment* (Westport: Greenwood, 1999) 66.

nearly 50 percent of these first generation Koreans held professional or white-collar positions prior to their immigration.⁴⁶ As Moon Jo conveys, "Once they [first generation Korean immigrants] accept the fact that they are very unlikely to regain their previous status, coping with their downward occupational and social mobility is an enormous mental and emotional adjustment for Koreans to make."⁴⁷ In their search for much needed higher social status and co-ethnic fellowship, Korean immigrants have developed ethnic-specific churches in the United States. The next section will describe the first generation's predilection and rationale for founding ethnically homogenous Korean congregations.

ESTABLISHING KOREAN IMMIGRANT CHURCHES

Particularly within major metropolitan areas, Korean ethnic churches were established, which sociologist Mark Mullins explains as a common trend among new settlers to maintain ethnic solidarity:

Ethnic churches are initially established to meet the needs of the immigrant generation. During this first stage, the services and activities are naturally dominated by the language and clergy from the old country. The strong leadership of the first generation with their cultural and language differences provides the motivation and resources necessary for ethnic churches to be established.⁴⁸

These ethnic-specific Korean churches have helped to differentiate Korean immigrants from other Asian ethnic groups in America.⁴⁹ For example, Kelly Chong, a Korean American sociologist, writes: "With close to 75-80 percent of the immigrant community professing Protestant church affiliation, various studies have attempted to explain the uncommonly high rate of ethnic church participation by Koreans."⁵⁰ Likewise, Pyong Gap Min contends that first generation Korean

⁴⁶ See Won Moo Hurh, *The Korean Americans* (Westport: Greenwood, 1998) 43; Pyong Gap Min, *Caught in the Middle: Korean Communities in New York and Los Angeles* (Berkeley: U of California P, 1996) 30; and Moon H. Jo, *Korean Immigrants and the Challenge of Adjustment* (Westport: Greenwood, 1999) 66, 90.

⁴⁷ *Ibid.*, 91.

⁴⁸ Mark Mullins, "The Life-Cycle of Ethnic Churches in Sociological Perspective," *Japanese Journal of Religious Studies* 14 (1987): 323.

⁴⁹ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 25.

⁵⁰ Kelly H. Chong, "What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans," *Sociology of Religion* 59 (1998): 260. In fact, Korea is not a Christian nation with the total Christian population comprising merely 25

immigrants have exhibited a higher level of affiliation with ethnic churches than any other ethnic group in the United States.⁵¹ The expansion of the Korean immigrant church has been unprecedented with over 3,500 Korean ethnic churches currently on the North American continent.⁵²

What is significant about Korean immigrant religious participation is that many first generation Koreans began attending ethnically Korean churches not necessarily out of religious motivation but simply because they provided services in adjusting to American life.⁵³ Since American public services rendered little or no assistance to new immigrants in settling into their new land,⁵⁴ this responsibility became a major function of the Korean immigrant church leadership:

The head pastor and other religious leaders help church members informally on an individual basis by providing information and counseling on employment, business, housing, health care, social security, children's education and so forth. They also help by visiting hospitalized members, interpreting and filling out application forms for those with serious language difficulty, going to court as a witness for members with legal problems, etc.⁵⁵

percent of its inhabitants. See Pyong Gap Min, *Caught in the Middle: Korean Communities in New York and Los Angeles* (Berkeley: U of California P, 1996) 40.

⁵¹ The United States government no longer provides statistics on religious affiliation, but Fenggang Yang reports that 32 percent of Chinese Americans in Southern California claim to be Christians (including Catholics), and that there are over 800 known Protestant Chinese churches in the United States. See Fenggang Yang, "Religious Diversity Among the Chinese in America," *Religions in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek: Altamira, 2002) 71, 88. Similarly, Steffi San Buenaventura observes that the majority of Filipino Americans adhere to Roman Catholicism, yet there is great need of ethnic Filipino churches in the United States. See Steffi San Buenaventura, "Filipino Religion at Home and Abroad: Historical Roots and Immigrant Transformations," *Religions in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek: Altamira, 2002) 169-174.

⁵² Tae-Ju Moon, "The Korean American Dream and the Blessings of Hananim (God)," *The Global God: Multicultural Evangelical Views of God*, eds. Aida Besancon Spencer and William David Spencer (Grand Rapids: Baker, 1998) 232. Eui Hang Shin and Hyung Park contend, however, that "the dramatic increase in the number of Korean-American churches has largely been due to schisms." See Eui Hang Shin and Hyung Park, "An Analysis of Causes of Schisms in Ethnic Churches: The Case of Korean-American Churches," *Sociological Analysis* 49 (1988): 234-248.

⁵³ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1371, 1384.

⁵⁴ Eunjo Mary Kim, "A Korean American Perspective: Singing a New Song in a Strange Land," *Preaching Justice: Ethnic and Cultural Perspectives*, ed. Christine M. Smith (Cleveland: United Church P, 1998) 110.

⁵⁵ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1385.

Along with providing services to facilitate the immigration process,⁵⁶ the Korean ethnic church has inevitably become a chief provider of social activities for their immigrant church members.⁵⁷ For instance, after Sunday worship services many first generation Korean churches have fellowship gatherings where congregants enjoy informal conversations with fellow co-ethnics and are resourced with various ethnic foods and refreshments.⁵⁸ On a rotating basis, Korean immigrant churches oftentimes divide church members into various *kuyoks* or district groups based on their places of residence. These *kuyok* meetings serve as informal worship services as well as dinner parties for social recreation.⁵⁹ Korean ethnic churches also provide social activities such as: sporting events, outdoor functions, retreats, as well as volleyball, table tennis, and fishing outings, among others.⁶⁰ In addition, as I will discuss in Chapter 5, Korean American churches can function as informal venues to meet prospective co-ethnic marriage partners. From these examples, it is clear that the Korean immigrant church offers several ethnic and social amenities to help first generation immigrants cope with the hardships of living in the dominant Euro-American society.

Within these Korean immigrant churches, there has also been a tacit propensity to maintain East Asian values which at times become integrated with Christian tenets and practices. Among the most universal East Asian philosophies preserved in Korean ethnic congregations are those from the religious traditions of Buddhism, Confucianism, and shamanism. At this juncture, I will provide a brief sketch on these pervasive East Asian philosophies and their influences on first and second generation Korean Americans, beginning with Buddhism.

⁵⁶ Through their preservation of ethnic solidarity in the Korean immigrant church, it could also be argued that many first generation Korean immigrants have decelerated their assimilation process in the United States by limiting their interaction with majority group members and decreasing opportunities to speak English and to learn about American culture.

⁵⁷ Kwang Chung Kim and Shin Kim also relate that "Koreans do participate actively in organizations other than churches, such as high school and college alumni associations and other voluntary associations." See Kwang Chung Kim and Shin Kim, "The Ethnic Roles of Korean Immigrant Churches in the United States," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 73.

⁵⁸ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1381.

⁵⁹ *Ibid.*, 1381.

⁶⁰ *Ibid.*, 1381. Korean immigrant churches offer a number of cultural activities for second and later generations of Korean Americans which include: Korean language schools, history lessons, folk dance classes, Korean games, and Korean etiquette. See *Ibid.*, 1383.

BUDDHISM

The spiritual and aesthetic values of Buddhism have been said to saturate the ethos of Korean culture as early as 372 A.D.⁶¹ Introduced to Korea as a religious byproduct of the Indian trade route, Buddhism made its way across Eastern Asia and eventually influenced the social-political structure in Korea.⁶² According to Sung-Bae Park, "the central value or aim of life introduced to the axiological system underlying Korean Buddhist culture and thought is that of Great Enlightenment."⁶³ Through Enlightenment, Korean Buddhists sought to transcend finite humanity and achieve "boundless potentiality and immortal life"⁶⁴ through "cessation of moral obscurations and ignorance."⁶⁵ The ability to hold supernatural powers was quite appealing for Korean Buddhists and over time various Buddhist scholars became intellectual and governmental leaders in Korean society.⁶⁶ It was during the Unified Silla Period (668-935 A.D.) that Korean Buddhism reached its apex. The two most expansive Buddhist movements in Korea were Hinayana which became *Son* or Zen Buddhism and Mahayana called *Chongtojong* or Pure Land Buddhism.⁶⁷ While Zen placed emphasis on meditation, Pure Land sought salvation through praying to the spirit of Bodhisattva.⁶⁸

First generation Korean immigrants are influenced commonly by two central Buddhist concepts, *karma* and *palcha*.⁶⁹ *Karma* explains the causality between one's

⁶¹ Sung-Bae Park, "The Impact of Buddhism on the Axiological System Underlying Korean Culture," *Religions in Korea: Beliefs and Cultural Values*, eds. Earl H. Phillips and Eui-Young Yu (Los Angeles: Center for Korean-American and Korean Studies, California State University, 1982) 71.

⁶² Elizabeth J. Harris, *What Buddhists Believe* (Oxford: Oneworld, 1998) 2.

⁶³ Sung-Bae Park, "The Impact of Buddhism on the Axiological System Underlying Korean Culture," *Religions in Korea: Beliefs and Cultural Values*, eds. Earl H. Phillips and Eui-Young Yu (Los Angeles: Center for Korean-American and Korean Studies, California State University, 1982) 73.

⁶⁴ *Ibid.*, 73.

⁶⁵ Paul Williams, *Mahayana Buddhism: The Doctrinal Foundations* (London: Routledge, 1989) 3.

⁶⁶ Among those who came to prominence, Wonhyo stands out as a leading religious figure in disseminating Buddhist teachings to the Korean people. He systematized Buddhist thought into a single volume the *T'ong pulgyo* or "Buddhism of Total Interpenetration," which attempts to harmonize all disputes (*Hwajaeng*). See Sung-Bae Park, "The Impact of Buddhism on the Axiological System Underlying Korean Culture," *Religions in Korea: Beliefs and Cultural Values*, eds. Earl H. Phillips and Eui-Young Yu (Los Angeles: Center for Korean-American and Korean Studies, California State University, 1982) 74-75.

⁶⁷ For studies on Hinayana and Mahayana Buddhism, see Heinrich Dumoulin, *A History of Zen Buddhism* (Boston: Beacon, 1969); and Paul Williams, *Mahayana Buddhism: The Doctrinal Foundations* (London: Routledge, 1989).

⁶⁸ In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 55.

⁶⁹ *Ibid.*, 53.

present circumstances and his or her past and also shows how one's future is determined by present actions.⁷⁰ This ideology has permeated Korean Christian theology often producing a faith within Korean immigrant churches that accentuates works as opposed to God's grace.⁷¹ As a result, first generation Korean Christians engage regularly in "voluntary suffering" as a way of establishing one's works and thus "experiencing oneness with God through Christ who serves as our cosufferer."⁷² Another influential Korean Buddhist doctrine is *palcha*, the Korean idea of fate, which enables a person "to explain or direct blame in times of misfortune."⁷³ This Korean Buddhist principle becomes convenient especially for first generation Korean immigrants who try to justify their high or low circumstances since *palcha* allows them to project responsibility onto someone or something other than the self. In addition to Buddhist philosophy, first generation Korean immigrants are heavily influenced by Confucian principles.

CONFUCIANISM

During the Koryo Period (918-1392 A.D.), Buddhism in Korea ultimately collapsed as adhering members became corrupted through their involvement in "socio-politico-economic power structures."⁷⁴ Koreans later adopted a new ideological structure in Confucianism during the Yi Dynasty (1392-1909 A.D.).⁷⁵ Although Confucianism found its way into Korean society as early as 57 B.C.E. to 668 A.D., Korean culture was still strongly impacted by both Buddhism and shamanism.⁷⁶ Yet, as Chinese Confucian scholar Xinzhong Yao suggests, "Apart from China, Korea was perhaps the first country in which Confucianism exerted a

⁷⁰ Sung-Bae Park, "The Impact of Buddhism on the Axiological System Underlying Korean Culture," *Religions in Korea: Beliefs and Cultural Values*, eds. Earl H. Phillips and Eui-Young Yu (Los Angeles: Center for Korean-American and Korean Studies, California State University, 1982) 83.

⁷¹ Interview with Pastor Kurt.

⁷² See Naomi P. F. Southard, "Recovery and Rediscovered Images: Spiritual Resources for Asian American Women," *Asia Journal of Theology* 3 (1989): 625; and Matthew D. Kim, "Asian American Preaching," *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 201.

⁷³ In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 54.

⁷⁴ *Ibid.*, 56.

⁷⁵ Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge UP, 2000) 117.

⁷⁶ In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 57.

sweeping influence. This influence was not only present in the past but is also still visible today.”⁷⁷

In East Asian countries like Korea, “Confucianism is not so much a religion as it is a philosophy of life and an ethical and moral system.”⁷⁸ The teachings of Confucius or Kong Fuzi (551-479 B.C.E.)⁷⁹ created a class system through social hierarchy.⁸⁰ Thus, Confucianism was founded primarily on moral virtues and hierarchical relationships. There are five central virtues which Confucius held in high esteem: benevolent love or humanness (*ren*); righteousness (*yi*); proper conduct (*li*); wisdom (*zhi*); and faithfulness (*xin*).⁸¹ It was believed that these virtues would maintain harmony and social order in society if preserved by members of the five basic relationships: king and subject; father and son; husband and wife; elder and younger; and friend and friend.⁸²

Reflected in these human relationships are Confucian notions of collectivity which prioritize hierarchical relations. In general, the Korean immigrant culture endorses Confucian hierarchy where seniority is paramount.⁸³ This principle has unavoidably penetrated first generation Korean ethnic church walls. As Jason Kim explains, “For male members in Korean churches, there are four hierarchical levels. The first level is the layman level, second is the appointed deacon level, third is the elected deacon, and the last and highest level is the eldership.”⁸⁴ Since many Korean immigrant males cope with marginalization and downward mobility in American society, the Korean ethnic church has become the primary site to meet their needs for

⁷⁷ Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge UP, 2000) 115.

⁷⁸ In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 57.

⁷⁹ Confucianism is attributed to Confucius of China “who explored deeply and elaborated extensively on the basic principles of what was to become Confucianism, and it was Confucius and his disciples who succeeded in transmitting and transforming their ancient culture.” Confucianism is called “*ru jia*, *ru jiao*, *ru xue* or simply as *ru* in China and other East Asian countries” representing “the doctrine, or tradition, of scholars.” See Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge UP, 2000) 17, 22.

⁸⁰ Sucheng Chan, *Asian Americans: An Interpretive History* (New York: Twayne, 1991) 66.

⁸¹ Xinzhong Yao, *An Introduction to Confucianism* (Cambridge: Cambridge UP, 2000) 34.

⁸² In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 57.

⁸³ Nak-In Kim, “A Model Ministry to Transitional and Second Generation Korean-Americans,” diss., School of Theology at Claremont, 1991, 50-51.

⁸⁴ Jason Hyungkyun Kim, “The Effects of Assimilation within the Korean Immigrant Church: Intergenerational Conflicts between the First and Second Generation Korean Christians in Two Chicago Suburban Churches,” diss., Trinity International University, 1999, 140.

higher social status through holding ecclesial positions.⁸⁵ Eui Hang Shin and Hyung Park relate: "Korean immigrants strive seriously to acquire such lay leadership positions and the struggle for status building in the church turns into a fierce competition among candidates."⁸⁶

Not only are Korean ethnic churches hierarchical, but they also sanction patriarchal tendencies that downplay the role of women in the church. This does not come as a complete surprise as the deprecation of women is highly consistent with Confucian doctrine.⁸⁷ For example, Kwang Chung Kim et al. recount:

Many [Korean] churches have no women elders, and when women do have the formal status of elder, they are often only symbolic figures without real authority. Church women are expected to serve in such areas as the Sunday school, the choir, and the kitchen....The [Korean] immigrant church seems designed to serve the needs of men.⁸⁸

Similarly, Inn Sook Lee writes, "The older [Korean] men who largely control church and community organizations are naturally reluctant to relinquish their superior status and influence. So, [Korean] women usually must content themselves with supporting roles and rarely become officers or board members."⁸⁹ This second-class treatment of Korean female congregants occurs regularly despite the fact that women comprise the majority of church-goers in the Korean immigrant community.⁹⁰ As we will see particularly in Chapter 7, second generation Korean American female parishioners encounter similar types of gender discrimination within some of these participating second generation English Ministries.

⁸⁵ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1389.

⁸⁶ Eui Hang Shin and Hyung Park, "An Analysis of Causes of Schisms in Ethnic Churches: The Case of Korean-American Churches," *Sociological Analysis* 49 (1988): 242.

⁸⁷ Chenyang Li has edited a helpful volume which places Confucianism in dialogue with feminism. Throughout this work, scholars emphasize the patriarchal tendencies of Confucian thought which convey a "degrading and repressive attitude toward women and [is known] for its history of women-oppressive practice." See Chenyang Li, ed., *The Sage and the Second Sex: Confucianism, Ethics, and Gender* (Chicago: Carus, 2000) 1.

⁸⁸ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, "Korean American Religion in International Perspective," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 14.

⁸⁹ Inn Sook Lee, "Korean American Women and Ethnic Identity," *Korean American Ministry*, eds. Sang Hyun Lee and John V. Moore (Louisville: General Assembly Council PCUSA, 1987) 200.

⁹⁰ Jung Ha Kim, "The Labor of Compassion: Voices of Churched Korean American Women," *New Spiritual Homes: Religion and Asian Americans*, ed. David K. Yoo (Honolulu: U of Hawaii P, 1999) 206.

Another influential Confucian doctrine preserved in Korean immigrant society pertains to filial piety within families. Filial piety places the expectation on children to give allegiance, respect, and devotion to their parents' desires.⁹¹ Pyong Gap Min writes: "The norm of filial piety has given parents, especially fathers, authority and control over their children. Children are not supposed to talk back to parents even when parents are wrong."⁹² Instead of assimilating to the social norms and values of American culture, Korean immigrant parents all too often force their children to adhere to these Confucian principles.⁹³ Other central Confucian values on the subjects of education and *ch'emyon* or "saving face" will be discussed later with regard to the second generation Korean American experience.

SHAMANISM

First generation Korean immigrants, thirdly, have been shaped by shamanistic thinking. Shamanism originated among Mongolic nations in northeast Asia and in some regions of Siberia. It is a folk religion rooted in superstition and shamanic ritual.⁹⁴ Of central importance to shamanism is the direct communication between the shaman priest [in Korean *mudang* for female shaman and *paksu* for male shaman] and the spiritual beings [in Korean *Sin* or benevolent gods] from whom shamans obtain the reversal of calamities and receive various types of blessings.⁹⁵ According to Korean feminist thinker Man Ja Choi, "Shamanism is one of the most significant and representative religions of the Korean people. Through shamanism we can find the pulse of the Korean people's mind."⁹⁶

⁹¹ Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Families in New York* (Boston: Allyn and Bacon, 1998) 26.

⁹² Ibid., 26.

⁹³ Byung Moon Kang and Cameron Lee, "Differentiation of Self and Generational Differences in the Korean Immigrant Church," *Family Ministry* 14 (2000): 23.

⁹⁴ See Man Ja Choi, "Feminine Images of God in Korean Traditional Religion," *Frontiers in Asian Christian Theology*, ed. R. S. Sugirtharajah (Maryknoll: Orbis, 1994) 81. See also Matthew D. Kim, "Asian American Preaching," *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 202.

⁹⁵ Ibid., 88. See also In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 43-48; and Yunshik Chang, "Shamanism as Folk Existentialism," *Religions in Korea: Beliefs and Cultural Values*, eds. Earl H. Phillips and Eui-Young Yu (Los Angeles: Center for Korean-American and Korean Studies, California State University, 1982) 27.

⁹⁶ Ibid. 81. Naomi Southard explains that the non-patriarchal tendencies of shamanism offer Korean females an alternative system to that of Confucian-based male dominance. See Naomi P. F. Southard,

Most notably, the shamanistic concept of blessing has permeated the consciousness of some members of both first and second generation Korean American churches where parishioners are taught that God blesses Christians with material and spiritual wealth.⁹⁷ For example, Tae-Ju Moon writes, "For Korean Christians, however, their pursuit of earthly blessings is rooted in a shamanistic cultural background....In Korean churches, what becomes very apparent is the excessive emphasis in sermons on the believers' earthly blessings."⁹⁸ Along the same lines, homiletics professor Eunjoo Mary Kim says: "[Shamanistic] preaching gives the listeners the impression that the gospel itself is a present-centered and success-oriented message."⁹⁹ Traces of shamanism may also be found in first generation Korean immigrant Christians' emphases on prayer and healing which are traditionally vital roles of the Korean shaman.¹⁰⁰

As these different examples from Buddhist, Confucian, and shamanistic philosophies portray, first generation Korean Christians have synthesized various East Asian tenets with Christian principles and practices. Consequently, Korean Christianity is considered to be a "fusion of religious horizons or a dynamic religious-cultural synthesis."¹⁰¹ In other words, "the complex interplay among [East Asian] religions and traditions" has to varying degrees blurred the consciousness of first

"Recovery and Rediscovered Images: Spiritual Resources for Asian American Women," *Asia Journal of Theology* 3 (1989): 634-635. Interestingly, Chongho Kim's research found Korean shamanism to be a cultural paradox on a number of different levels. In short, Kim explains that shamanism is stigmatized in contemporary Korean society for being an indigenous, superstitious ritual but is still widely desired by Koreans for its healing practices. See Chongho Kim, *Korean Shamanism: The Cultural Paradox* (Burlington: Ashgate, 2003) 7.

⁹⁷ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 31. See also Matthew D. Kim, "Asian American Preaching," *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 202.

⁹⁸ Tae-Ju Moon, "The Korean American Dream and the Blessings of Hananim (God)," *The Global God: Multicultural Evangelical Views of God*, eds. Aida Besancon Spencer and William David Spencer (Grand Rapids: Baker, 1998) 238, 242.

⁹⁹ Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge: Judson, 1999) 32.

¹⁰⁰ In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang, 1995) 43-48.

¹⁰¹ Kang-nam Oh, "Sagehood and Metanoia: The Confucian-Christian Encounter in Korea," *Journal of the American Academy of Religion* 61 (1993): 311. See also Kelly H. Chong, "What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans," *Sociology of Religion* 59 (1998): 275.

generation Korean immigrant Christians.¹⁰² As I will argue later, these Korean/East Asian philosophies and values have been transferred to members of the second generation which affect their self-concepts and possible selves.

The first half of this chapter has briefly explored the experiences of first generation Koreans and their adjustments living in the United States. For many Korean immigrants, the principal means of existence was to create ethnic enclaves where they could surround themselves with fellow co-ethnics and also earn a living by setting up small businesses. Many post-1965 migrants found that they required ethno-religious niches in American society in the form of ethnic-specific Korean churches where the Korean culture could be affirmed and practiced. Concurrently, these Korean immigrant congregations have provided first generation immigrant males with a conduit to obtain higher social standing, which they have been denied as ethnic minorities in white American society.

Now that we have a basic understanding of the first generation Korean experience, we will shift our concentration to the experiences of second generation Korean American young adults. Based on the United States Census for 2000, 22.3 percent of Korean Americans are native-born Americans or what is considered purely second generation.¹⁰³ Although research on the second generation Korean American context is not as extensive as the first generation, the rest of this chapter seeks to offer a comprehensible portrait of the second generation Korean American experience based on this newly emerging literature.¹⁰⁴

A BICULTURAL AND MARGINAL EXISTENCE

Growing up in American society, second generation Korean Americans have experienced an array of complexity and confusion.¹⁰⁵ On the one hand, second generation Koreans have been taught in the United States education system to

¹⁰² Jung Ha Kim, "Cartography of Korean American Protestant Faith Communities in the United States," *Religions in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek: Altamira, 2002) 187.

¹⁰³ In contrast, 39.5 percent of Korean Americans are foreign-born, naturalized American citizens. See the U.S. government census website at <http://www.census.gov/prod/cen2000/doc/sf4.pdf>

¹⁰⁴ Pyong Gap Min and Rose Kim, eds., *Struggle for Ethnic Identity: Narratives by Asian American Professionals* (Walnut Creek: Altamira, 1999) 11.

¹⁰⁵ Soo-Chan Steve Kang, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," diss., Northwestern University, 2001, 1.

internalize American social norms and values which emphasize individual interest, rights, and independence.¹⁰⁶ Since second generation Korean Americans by and large adopt these and other customs of majority group members, they expect to be treated as authentic Americans.¹⁰⁷ However, ethnicity in the U.S. has historically been a color-based benchmark which equates them with being non-American.¹⁰⁸ As Sharon Lee explains, "Equating Americanism with Anglo-Saxonism implied that all non-Anglo-Saxons are not 'true' Americans and cannot (or are unable to) participate fully in American society."¹⁰⁹

Further complicating this matter, second generation Korean Americans are often pressured at home by their immigrant parents to preserve ethnic heritage and conventional Korean values.¹¹⁰ Won Moo Hurh explains that Korean family systems usually focus on "family interest, duty, obligation, and mutual dependence among kin based on the social ethic of Confucianism."¹¹¹ More specifically, in Korean immigrant circles, family interests center on education and the ability for one's children to succeed in American society.¹¹² Hence, the Confucian emphasis on educational achievement has arguably spawned more familial schisms than any other Confucian principle since many first generation Korean parents are known for being infected with the "Ivy League disease."¹¹³

Since first generation Korean immigrants often internalize feelings of displacement and frustration due to a range of cultural, economic, and linguistic hardships in America, they commonly place enormous demands on their second

¹⁰⁶ See Ibid., 2; and Won Moo Hurh, *The Korean Americans* (Westport: Greenwood, 1998) 83-84.

¹⁰⁷ Milton Gordon refers to this form of assimilation as "cultural assimilation." See Milton M. Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins* (New York: Oxford UP, 1964) 70-71. Robert Bellah and his colleagues published a seminal work on the central values of American society entitled *Habits of the Heart*. In this study, these scholars found that success, freedom, and justice are generally perceived as the core values of white, middle-class Americans. See Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Stephen M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (New York: Harper and Row, 1985) 22-26.

¹⁰⁸ Sharon M. Lee, "Asian immigration and American race-relations: from exclusion to acceptance?" *Ethnic and Racial Studies* 12 (1989): 372.

¹⁰⁹ Ibid., 372.

¹¹⁰ Pyong Gap Min, ed., *The Second Generation: Ethnic Identity Among Asian Americans* (Walnut Creek: Altamira, 2002) 2.

¹¹¹ Won Moo Hurh, *The Korean Americans* (Westport: Greenwood, 1998) 84.

¹¹² Pyong Gap Min, *Asian Americans: Contemporary Trends and Issues* (Thousand Oaks: Sage, 1995) 223.

¹¹³ Moon H. Jo, *Korean Immigrants and the Challenge of Adjustment* (Westport: Greenwood, 1999) 94.

generation children to succeed academically and professionally.¹¹⁴ Kwang Chung Kim et al. assert that “Korean parents strongly press their children toward academic performance and socioeconomic achievement, often applying this pressure in an authoritarian manner.”¹¹⁵ For instance, Timothy Fong recounts an incident where a 17-year-old Korean American high school student was purportedly beaten by her immigrant father because her cumulative grade point average fell below a perfect 4.0.¹¹⁶ Although this constitutes an extreme case, most second generation Korean Americans’ accomplishments or lack thereof directly reflect on the entire family unit especially on first generation immigrants’ parenting abilities.¹¹⁷

Accordingly, the Confucian concept of *ch’emyon*, otherwise known in Korean culture as “saving face,”¹¹⁸ is vastly proverbial for second generation Korean American young adults. Rather than physical abuse, it is customary that within the Korean home “shame and shaming are the [central] mechanisms that traditionally help reinforce societal [or familial] expectations and proper behavior.”¹¹⁹ Many first generation Korean parents incorporate shame to motivate their children in various facets of life such as their choice of university, marriage partner, and occupation as we will observe later in Chapter 5 of this study. It will be demonstrated that first generation Koreans’ Confucian-based commitment to education and achievement has

¹¹⁴ Pyong Gap Min, *Asian Americans: Contemporary Trends and Issues* (Thousand Oaks: Sage, 1995) 226. See also S. Steve Kang, “Reflections upon Methodology: Research on Themes of Self Construction and Self Integration in the Narrative of Second Generation Korean American Young Adults,” *Religious Education* 96 (2001): 409; and S. Steve Kang, “The Socioculturally Constructed Multivoiced Self as a Framework for Christian Education of Second-Generation Korean American Young Adults,” *Religious Education* 97 (2002): 82.

¹¹⁵ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 14.

¹¹⁶ Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 87.

¹¹⁷ *Ibid.*, 88. For example, Pyong Gap Min explains, “Parents make enormous sacrifices to give their children a good education because they, particularly mothers, largely evaluate their own success according to what college their children get into.” See Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Families in New York* (Boston: Allyn and Bacon, 1998) 33. See also Stacey J. Lee, *Unraveling the ‘Model Minority’ Stereotype: Listening to Asian American Youth* (New York: Teachers College P, 1996) 53.

¹¹⁸ Susan Oak and Virginia Martin, *American/Korean Contrasts: Patterns and Expectations in the U.S. and Korea* (Elizabeth: Hollym, 2000) 28-38.

¹¹⁹ Steven P. Shon and Davis Y. Ja, “Asian Families,” *Ethnicity and Family Therapy*, eds. Monica McGoldrick, John K. Pearce and Joseph Giordano (New York: Guilford, 1982) 214. See also Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 88.

encouraged many second generation Korean Americans to construct possible selves that relate specifically to their educational and professional success.¹²⁰

PROFESSIONAL CAREERS AND GLASS CEILINGS

Unlike many of their Korean immigrant parents, various second generation Korean American young adults have tangibly benefited from their abilities to speak English fluently and to receive degrees from America's elite universities.¹²¹ The combination of aptitude in the English language and high levels of education has generally proffered second generation Korean Americans' admittance to more professional occupations than their first generation parents. For example, according to a recent study in Los Angeles during the 1990s, 50 percent of second generation Korean Americans worked in high-skill occupations which include: managerial, professional, and technical-related work, while 14 percent were employed in low-skill vocations such as: private household workers, service workers, operatives, transportation workers, laborers, and farm workers.¹²² In contrast, during this same period, 31 percent of first generation Korean immigrants worked in high-skill occupations and 20 percent participated in low-skill careers.¹²³

Despite the regularity by which second generation Korean Americans have entered into more professional fields, it is anticipated that many will encounter racial discrimination in the workplace in the form of "glass ceilings."¹²⁴ In short, the "glass ceiling" phenomenon "refers to an invisible, but very real, barrier for even qualified women and people of color to move upward into managerial ranks (especially upper

¹²⁰ Sharon Kim, "Creating Campus Communities: Second-Generation Korean-American Ministries at UCLA," *GenX Religion*, eds. Richard W. Flory and Donald E. Miller (New York: Routledge, 2000) 93.

¹²¹ Don C. Locke, *Increasing Multicultural Understanding: A Comprehensive Model*, 2nd ed. (London: Sage, 1998) 120; and Roger Waldinger and Joel Perlmann, "Second generations: past, present, future," *Journal of Ethnic and Migration Studies* 24 (1998): 6.

¹²² Lucie Cheng and Philip Q. Yang, "Asians: The 'Model Minority' Deconstructed," *Ethnic Los Angeles*, eds. Roger Waldinger and Mehdi Bozorgmehr (New York: Russell Sage, 1996) 317.

¹²³ *Ibid.*, 317.

¹²⁴ Don C. Locke, *Increasing Multicultural Understanding: A Comprehensive Model*, 2nd ed. (London: Sage, 1998) 120; and Deborah Woo, *Glass Ceilings and Asian Americans: The New Face of Workplace Barriers* (Walnut Creek: Altamira, 2000) 43-76. According to Roger Waldinger and Joel Perlmann, "Even though some portion of today's second generation is rapidly ascending the social ladder, others appear to be left behind; it is this group that has attracted scholarly interest and concern; and it is in relation to their fate that a 'second generation problematic' has emerged." See Roger Waldinger and Joel Perlmann, "Second generations: past, present, future," *Journal of Ethnic and Migration Studies* 24 (1998): 7.

management) within both private and public institutions.”¹²⁵ Glass ceilings may also take the form of being prevented from landing jobs commensurate with one’s skills or education.¹²⁶ As Pyong Gap Min observes, “Asian Americans do not receive economic rewards comparable to their education....This means that Asian Americans need more education to maintain economic parity with white Americans.”¹²⁷

This paradox in the second generation experience concerning professionalism and “glass ceilings” sheds light on the emerging segmented assimilation theory. This theory “offers a theoretical framework for understanding the process by which the new second generation - the children of contemporary immigrants - becomes incorporated into the system of stratification in the host society and the different outcomes of this process” especially as they relate to upward or downward economic mobility.¹²⁸ Although second generation Korean Americans should assimilate fully due to their educational backgrounds and English language capabilities, they “have confronted a reality in their host society where their ascribed physical features may become a handicap, creating additional barriers en route to upward mobility.”¹²⁹ In this manner, marginalization in America strikes both first and second generation Korean Americans, albeit in different shapes and degrees. I will return to the topic of “glass ceilings” with regard to these second generation respondents’ embodied and relational possible selves in Chapter 5. At this time, it would be helpful in this brief overview of the second generation experience to describe the religious participation of second generation young adults and their prevalent commitment to Christianity.

SECOND GENERATION RELIGIOUS PARTICIPATION

Many second generation Korean Americans have grown accustomed to church attendance since Christianity holds such a vital function in Korean immigrant

¹²⁵ Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 108.

¹²⁶ Don C. Locke, *Increasing Multicultural Understanding: A Comprehensive Model*, 2nd. ed. (London: Sage, 1998) 120.

¹²⁷ Pyong Gap Min, ed., *Asian Americans: Contemporary Trends and Issues* (Thousand Oaks: Sage, 1995) 39.

¹²⁸ Min Zhou, “Segmented Assimilation: Issues, Controversies, and Recent Research on the New Second Generation,” *International Migration Review* 31 (1997): 975.

¹²⁹ *Ibid.*, 988.

culture.¹³⁰ As noted above, more than 70 percent of the first generation Korean community in America is affiliated with some type of Protestant church.¹³¹ Thus, due largely to their immigrant parents' influence, the level of church participation exhibited by second generation Korean Americans has been comparable to that of the first generation context.¹³²

By way of background, second generation Korean American ministries also known as English Ministries were established during the mid 1970s and early 1980s in response to the growing needs of second generation youth who had difficulty worshipping with the first generation community due to language and cultural discrepancies.¹³³ In their early stages, English Ministries struggled to facilitate the worship services of second generation young people due to a shortage of English-speaking pastors.¹³⁴ Minho Song recounts the early second generation church experience in this manner:

The SG [Second Generation] Koreans may be termed as 'a neglected' generation in the spiritual sense, especially those who are older (in their thirties). When they were growing up in the Korean immigrant churches, the SG Koreans were not given adequate spiritual education....Consequently, most of the SG grew up on a sporadic diet of Korean sermons and emotional calls to conversion at retreats.¹³⁵

Over the last decade, however, English Ministries have become increasingly popular with the advent of numerous 1.5 and second generation Korean Americans receiving theological training in North America and later serving as ministers in these Korean American churches. Since members of the second generation are linguistically and culturally fluent, they could find themselves worshipping in any number of different settings like Asian American churches, multiethnic fellowships,

¹³⁰ Pawan Dhingra, "'We're Not a Korean American Church Any More': Dilemmas in Constructing a Multi-Racial Church Identity," *Social Compass* 51 (2004): 369.

¹³¹ Kelly H. Chong, "What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans," *Sociology of Religion* 59 (1998): 260.

¹³² While there are no formal statistics on the rate of second generation Korean American church participation, Kelly Chong states that "the rate of second-generation ethnic church participation up to the age of 17 is about 65 percent to 70 percent." See *Ibid.*, 261. In Chapter 6, I provide a more detailed discussion on the transitional nature of second generation English Ministries.

¹³³ Sang Hyun Lee and John V. Moore, eds., *Korean American Ministry* (Louisville: General Assembly Council PCUSA, 1987) 233.

¹³⁴ Minho Song, "Patterns of Religious Participation among the Second Generation Koreans in Toronto: Toward the Analysis and Prevention of 'The Silent Exodus,'" diss., Trinity Evangelical Divinity School, 1999, 54.

¹³⁵ *Ibid.*, 54.

Caucasian congregations, or even other ethnic minority churches.¹³⁶ Yet, many second generation Korean Americans find ethnic-specific Korean American churches more comfortable than non-Korean settings because they offer young adults desired co-ethnic fellowship where members empathize with each other due to having common life experiences.¹³⁷

Another significant incentive for attending a Korean American congregation has been to escape discrimination from the larger society.¹³⁸ By attending ethnic-specific Korean American churches, second generation Korean Americans can “experience an inversion of status.”¹³⁹ Stated differently, second generation Korean American congregants find temporary refuge within these Korean American English Ministries from their marginal condition as non-white ethnic minorities as well as experiencing ethnic group empowerment by worshipping among co-ethnics.¹⁴⁰ Lastly, similar to first generation immigrant churches, second generation English Ministries offer a wide range of religious and social functions such as: weekly small groups, Friday night Bible studies, and recreational events like golf outings, bowling tournaments, and weekly basketball gatherings.¹⁴¹ For these reasons, second generation English Ministries continue to be favorable places of worship among second generation Korean American church-goers.¹⁴²

¹³⁶ Michael H. Truong, “Race and Religion: Why Do Second-Generation Korean American Christians Attend a Korean Church?” diss., University of California, San Diego, 2000, 1.

¹³⁷ In effect, sociologist Antony Alumkal argues that many second generation Korean Americans desire ethnic fellowship and chances to be “in touch with people who had similar backgrounds - people they could relate to better than non-Koreans.” See Antony W. Alumkal, “Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation,” *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 185.

¹³⁸ Karen Chai, “Competing for the Second Generation: English-language Ministry in a Korean Protestant Church,” *Gatherings in Diaspora: Religious Communities and the New Immigration*, eds. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple UP, 1998) 323. Interestingly, Peter Cha reports contrasting results: “One of the surprising findings of this study is that all consultants who participated in this study contend that racism does not have a significant, direct impact on their personal lives.” See Peter T. Cha, “The Role of a Korean-American Church in the Construction of Ethnic Identities among Second-Generation Korean Americans,” diss., Northwestern University, 2002, 310.

¹³⁹ Helen Lee, “Silent Exodus,” *Christianity Today* 12 Aug. 1996: 51.

¹⁴⁰ Kelly H. Chong, “What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans,” *Sociology of Religion* 59 (1998): 262.

¹⁴¹ Michael H. Truong, “Race and Religion: Why Do Second-Generation Korean American Christians Attend a Korean Church?” diss., University of California, San Diego, 2000, 68.

¹⁴² Karen Chai provides support that the second generation tends to prefer Korean churches: “In his 1998 study of second-generation Korean Americans in New York City, Dae Young Kim found that 65

THE SILENT EXODUS

At the other end of the spectrum, other recent studies on second generation Korean American religious participation suggest that church membership may be in a state of decline.¹⁴³ For instance, Minho Song asserts that the majority of second generation Korean American young adults are not returning to their Korean parents' churches after they leave home for university labeling this phenomenon "The Silent Exodus."¹⁴⁴ Similarly, Helen Lee contends that some second generation young people have departed the Korean American church in favor of other types of churches, while others have simply abandoned the Christian faith in its entirety.¹⁴⁵

Song points out several different hypotheses for this emerging second generation trend: "(1) FG [First Generation] Korean church's overemphasis on Korean ethnicity; (2) unclear mission and direction of the church; (3) frustration with the FG leadership; (4) unhappy experiences of church fights and splits; and (5) secularism and postmodern influences."¹⁴⁶ In addition, one Korean American pastor in my master's research offered an interesting explanation for "The Silent Exodus":

I really believe [the] Silent Exodus took place because many of the people who grew up in the church the penetration of the gospel message did not become personal to them....They [second generation congregants] drop out of church because they don't feel the need or they don't really have a personal relationship with Jesus Christ.¹⁴⁷

In Chapter 6 and beyond in this study, I borrow concepts from cultural anthropologist Gerald Arbuckle regarding the way cultures and organizations can deal with transition and change. Particularly useful will be his notions of "cultural

percent [of second generation Korean Americans] still identify themselves as either Protestant or Catholic. Of those who belong to a church, 61 percent attend a Korean church." See Karen J. Chai, "Beyond 'Strictness' to Distinctiveness: Generational Transition in Korean Protestant Churches," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 158. See also Dae Young Kim, "1998 New York Second Generation Korean American Survey," diss., City University of New York, 1998.

¹⁴³ See Minho Song, "Patterns of Religious Participation among the Second Generation Koreans in Toronto: Toward the Analysis and Prevention of 'The Silent Exodus,'" diss., Trinity Evangelical Divinity School, 1999; and Helen Lee, "Silent Exodus," *Christianity Today* 12 Aug. 1996: 50-53.

¹⁴⁴ *Ibid.*, 2.

¹⁴⁵ Helen Lee, "Silent Exodus," *Christianity Today* 12 Aug. 1996: 50.

¹⁴⁶ Minho Song, "Patterns of Religious Participation among the Second Generation Koreans in Toronto: Toward the Analysis and Prevention of 'The Silent Exodus,'" diss., Trinity Evangelical Divinity School, 1999, 48.

¹⁴⁷ Matthew D. Kim, "From Corporate Silence to Real Talk: A Contextual Homiletic for Second Generation Korean Americans," diss., University of Edinburgh, 2003, 153. For a concise summary of research findings from my master's dissertation, see Chapter 4 (pages 86-89).

chaos” and “liminality” which I suggest here may be central factors contributing to the so-called “Silent Exodus” in the second generation Korean American church context. As it will be argued in Chapters 6 and 7, Korean American pastors in this current study are generally unconscious of the “cultural chaos” and “liminality” both internalized and displayed by second generation young adult parishioners in their English Ministries.¹⁴⁸ Particularly indicative of Arbuckle’s liminal phase will be the fact that many second generation Korean American congregations remain in a state of fluctuation not knowing their ecclesial histories or where their English Ministries are headed in the future (i.e., resembling Song’s second hypothesis). It could be conjectured here that some second generation Korean Americans have found this chaotic and liminal condition frustrating or even unbearable leading to their eventual departure from the second generation Korean American church. Additionally, I attribute the supposed waning religious participation of second generation young adults to Korean American preachers’ omission of ethnic and cultural dimensions during their sermon analysis (see Chapter 7).

The incongruity among recent studies on second generation religious participation suggests that the mass exodus of second generation Koreans from the Christian faith is perhaps inflated and unsubstantiated across the United States. Additional empirical research is necessary concerning the notion of “The Silent Exodus,” which exceeds the parameters of the present study. Now that we have a basic overview of the origins and status of second generation Korean American congregations, I will describe the importance of ethnic identity for these second generation Korean American respondents. This discussion is pertinent because it will demonstrate the need for Korean American preachers to explore and analyze the ethnic and cultural context of their second generation Korean American listeners.

ETHNIC IDENTITY AND THE SECOND GENERATION

While first generation Korean immigrants possess a clearly defined Korean national identity carried over from their homeland, the bicultural/marginal condition of second generation young adults has typically forced them to make sense out of the “complex interplay of two sociocultural systems, the Korean ethnic heritage and the

¹⁴⁸ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993).

American way of life.”¹⁴⁹ In spite of this duality, this research finds that second generation respondents are highly committed to their ethnic identity as Korean Americans. In fact, 90 percent of second generation questionnaire informants (N=101) prefer a Korean American ethnic identity¹⁵⁰ or “self-identification”¹⁵¹ to other ethnic descriptors, which lends support to Kwang Chung Kim et al.’s argument that the ownership of a bicultural ethnic identity is quite universal among second generation Korean Americans.¹⁵² Moreover, 87 out of 101 second generation informants report that they think about their ethnic identity sometimes, often, or very often,¹⁵³ while 61 participants believe that the topic of ethnic identity should be discussed within their second generation English Ministries. Despite their overall interest in ethnic identity, nearly half of all questionnaire respondents (50 out of 101) indicate that their second generation congregations discuss ethnic and cultural matters rarely or not at all.¹⁵⁴

In recent years, research on second generation Korean Americans has typically explored the religious experiences of second generation Christians and the Korean American church’s role in the construction of ethnic identity.¹⁵⁵ In effect,

¹⁴⁹ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 13.

¹⁵⁰ For information on this study’s research methods, see Chapter 4. The respondents selected from the following self-identifications: American, Asian American, Korean, Korean American, or Other. Specifically, 91 out of 101 preferred a Korean American identity; 4 reported a Korean only identity; 4 described themselves as Asian American; and 2 identified themselves as Americans. See also Joann Hong and Pyong Gap Min, “Ethnic Attachment among Second Generation Korean Adolescents,” *Amerasia Journal* 25 (1999): 171.

¹⁵¹ Carl L. Bankston III and Min Zhou, “The Ethnic Church: Ethnic Identification, and the Social Adjustment of Vietnamese Adolescents,” *Review of Religious Review* 38 (1996): 23. See also Jean S. Phinney, “Ethnic Identity in Adolescents and Adults: Review of Research,” *Psychological Bulletin* 108 (1990): 503-504.

¹⁵² See Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 17.

¹⁵³ Specifically, 46 respondents indicate that they think about their ethnic identity sometimes; 31 often; 10 very often; 11 rarely; and 2 not at all.

¹⁵⁴ When asked whether ethnic identity should be discussed in church, 15 participants rejected this idea while 24 report indecisiveness on this matter. When asked to what extent their churches discuss ethnic identity issues, 5 said not at all; 45 stated rarely; 43 reported sometimes; 7 indicated often; and 1 declared very often.

¹⁵⁵ See Peter T. Cha, “The Role of a Korean-American Church in the Construction of Ethnic Identities among Second-Generation Korean Americans,” diss., Northwestern University, 2002; Karen J. Chai, “Beyond ‘Strictness’ to Distinctiveness: Generational Transition in Korean Protestant Churches,” *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-

some sociologists of religion suggest that second generation Korean American congregations may be increasingly de-emphasizing particularized ethnic and cultural matters within church walls.¹⁵⁶ In light of this existing literature, this study seeks to demonstrate in later chapters how second generation Korean American respondents' self-concepts and possible selves are directly influenced by their ethnic and cultural context and that issues related to ethnic identity require thorough analysis from Korean American preachers during their sermon preparation. In conclusion, I will now summarize the thrust of this chapter's argument pertaining to the experiences of first and second generation Korean Americans.

CONCLUSION

This second chapter has presented a brief description of first and second generation Korean Americans' experiences in the United States. In the first half of this chapter, I showed how first generation Korean immigrants have dealt with their strenuous circumstances in America by developing ethnic enclaves, establishing small businesses, and ethnic-specific Korean churches. First of all, many Koreans settled in major urban centers in order to assuage some of the pressures of immigrant adjustment. Within these ethnic subcultures, Korean migrants could also speak the Korean language and preserve ethnic and cultural traditions with their fellow co-ethnics. For many Korean immigrants, their inability to converse fluently in English wrought frustration and downward economic mobility. As such, these ethnic enclaves served as economic shelters where some immigrants could establish a

Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001); and Kelly H. Chong, "What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans," *Sociology of Religion* 59 (1998): 259-286.

¹⁵⁶ For example, Antony Alumkal identifies an emerging trend within one second generation English Ministry in suburban New York that may be moving away from a particularistic Korean ethnic identity to embracing a more universal Christian identity. See Antony W. Alumkal, "Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 186-187; and Antony W. Alumkal, "Preserving Patriarchy: Assimilation, Gender Norms, and Second-Generation Korean American Evangelicals," *Qualitative Sociology* 22 (1999): 131. In Chapters 6 and 7, I have found a similar trend among participating second generation English Ministries. Moreover, Peter Cha found that ethnic identity for his second generation respondents "is not so much based on ethnic heritage they inherited but more on the common experiences they have shared as second-generation Korean Americans." See Peter T. Cha, "The Role of a Korean-American Church in the Construction of Ethnic Identities among Second-Generation Korean Americans," diss., Northwestern University, 2002, 314.



means of survival through owning small businesses. Furthermore, first generation Koreans found themselves adjusting to an immigrant existence by forming Korean ethnic churches which provided cultural, religious, and social activities as well as a place for Korean males to attain higher social standing through ecclesial leadership.

The latter half of this chapter sought to describe second generation Korean American young adults' experiences of marginalization in the United States as bicultural people who have been shaped by the philosophies and values of both Korean immigrant and American societies. I have discussed how many second generation Korean Americans internalize an in-between status as members of a generation that is neither fully Korean nor American. Along these lines, we observed how second generation Korean Americans have encountered prejudice or "glass ceilings" in American corporations due to their Asian features. This section has also reported the second generation's commitment to the Christian faith which is a legacy handed down from the first generation community. Finally, the importance of ethnic identity for second generation young adult participants in this research has been emphasized which is significant for Korean American preachers to recognize as they seek to construct contextual sermons for their bicultural second generation listeners.

The primary objective, however, in this chapter has been to draw our attention to first generation Korean immigrants' economic and cultural hardships in American life, particularly their downward economic mobility and their retention of various Korean/East Asian philosophies, which will have direct implications for second generation Korean American respondents' possible selves to be discussed later in Chapters 5 and 6. More specifically, it will be argued that second generation Korean Americans' future self-images have been constructed mainly in reaction to their first generation immigrant parents' experiences and their East Asian principles.

The third chapter will review some current treatments on listener-oriented preaching and show how the possible selves theory as a conceptual framework can facilitate Korean American preachers in taking ethnic and cultural contexts seriously when re-interpreting second generation Korean American listeners' lived experiences during their sermon preparation.

CHAPTER 3

RE-INTERPRETING EXPERIENCES: A POSSIBLE SELVES HOMILETICAL SOLUTION

Both preachers and listeners in today's churches have become increasingly disillusioned with the pulpit ministry.¹ As Graham Johnston rightly observes, "perhaps for too long, preaching has contented itself in figuring what to say while ignoring where the listeners were."² Despite the fact that North American homiletics has gradually embraced the role that listeners play in the sermonic process,³ it has become common that the preacher on Sunday morning "deals with the 'human condition' but really speaks to nobody."⁴

In light of the current North American homiletical situation, the purpose of this third chapter is essentially threefold. First, I will seek to make a case for the importance of contextual preaching within second generation Korean American churches by exploring Catholic theologian Robert Schreiter's contextual models of ethnography and liberation. Second, I will examine some existing treatments on listener-oriented preaching to demonstrate the ways that homiletical scholars have fallen short in their sermonic tactics for listener exegesis by mainly concentrating on generalities rather than exploring specific ethnic and contextual matters. Third, this chapter will explain how the possible selves theory may offer an alternative homiletic pathway to re-engage listeners in the preaching process by initiating dialogue and reflection where preachers and listeners will participate communally in re-interpreting their lived experiences.⁵

¹ John MacArthur, Jr., foreword, *Famine in the Land: A Passionate Call for Expository Preaching*, by Steven J. Lawson (Chicago: Moody, 2003) 11; and Fred B. Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001) 7.

² Graham MacPherson Johnson, *Preaching to a Postmodern World: A Guide to Reaching Twenty-First Century Listeners* (Grand Rapids: Baker, 2001) 21.

³ Thomas G. Long, "And How Shall They Hear? The Listener in Contemporary Preaching," *Listening to the Word: Studies in Honor of Fred B. Craddock*, eds. Gail R. O'Day and Thomas G. Long (Nashville: Abingdon, 1993) 170; and Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985) 25.

⁴ David Schnasa Jacobsen, rev. of *Peculiar Speech: Preaching to the Baptized*, by William H. Willimon, *Homiletic* 18 (1993): 16.

⁵ For helpful treatments on the subject of preaching as dialogue, refer to page 199 (footnote 17).

PREACHING CONTEXTUALLY FOR SECOND GENERATION KOREAN AMERICANS

Based on survey data from the Association of Theological Schools in North America, Francis Lonsway reports that among ethnic minority seminarians for the academic year of 2000-2001: "Asians comprised 7.3% of the total enrollment; Blacks, 10.4%; Hispanics, 3.9%; Native Americans, 0.3%; Non-Resident Aliens, 8.5%; and Whites, 69.7%." He adds, "The percentage of Asians graduating in 2000-2001 increased from 6.6% in 1996-1997 to 9.4%."⁶ Despite this upsurge in ethnic minority and specifically Asian American participation in theological education, preaching styles taught in North American seminaries have remained largely consistent with Euro-American homiletical pedagogies.⁷

The irony in North American theological schools disregarding ethnic and cultural contexts in preaching is that United States history reveals that America has not conventionally been a color-blind society, but rather an extremely "color-conscious" one.⁸ Possible grounds for the neglect of ethnic and cultural contexts in North American homiletics are that white American preaching scholars presuppose that "every hearer operates basically just like the next one";⁹ and that Euro-American homiletics professors have not been forced to consider the perspectives and life scenarios of ethnic minority groups since white Americans epitomize the standard in the United States. As Laura Uba states, "Currently, we still see that many white Americans, albeit without the same colonialist intent, regard people of color as 'others' and themselves as simply people."¹⁰ Similarly, Justo Gonzalez explains: "I

⁶ Francis A. Lonsway, "Student Diversity and the Data," *Theological Education* 38 (2002): 51-52. See also Louis Charles Willard, ed., *Fact Book on Theological Education* (Pittsburgh: The Association of Theological Schools, 2001) 38-39.

⁷ Jorge L. Presmanes, "The Juxtaposition of Dangerous Memories: Toward a Latino Theology of Preaching from the Underside of the Diaspora Experience," *Preaching and Culture in Latino Congregations*, eds. Kenneth G. Davis and Jorge L. Presmanes (Chicago: Liturgy, 2000) 23; Ken Uyeda Fong, *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry* (Valley Forge: Judson, 1999) 17; Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 15; Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon, 1990) 80-81; and Justo L. Gonzalez and Catherine G. Gonzalez, *Liberation Preaching: The Pulpit and the Oppressed* (Nashville: Abingdon, 1980) 46.

⁸ Michael Omi and Howard Winant, *Racial Formation in the United States from the 1960s to the 1980s* (New York: Routledge, 1986) 1.

⁹ Thomas G. Long, "And How Shall They Hear? The Listener in Contemporary Preaching," *Listening to the Word: Studies in Honor of Fred B. Craddock*, eds. Gail R. O'Day and Thomas G. Long (Nashville: Abingdon, 1993) 183.

¹⁰ Laura Uba, *A Postmodern Psychology of Asian Americans: Creating Knowledge of a Racial Minority* (Albany: State U of New York P, 2002) viii.

have had to deal with you [European Americans], your language, your culture, your rules. I have had no choice. You, on the other hand, have not had to deal with me.”¹¹ Since white Americans represent the dominant group in U.S. society, most Euro-American writers in homiletics have not been cognizant of the fact that ethnic minorities may communicate, think, and process in disparate ways.¹² In spite of this omission, the aim of preachers is to be contextual and contemporary homiletics may require new guidelines for this to occur.

Here, contextual theologian Robert Schreiter’s models of contextualization will serve to demonstrate the important relationship between preaching and contextualization. Among the first uses of contextualization in a theological setting were by Shoki Coe and Aharon Sapsezian the directors of the Theological Education Fund in 1972.¹³ According to Krikor Haleblan, the meaning of contextualization is by and large ambiguous;¹⁴ however, various attempts have been made by scholars to define it.¹⁵ For example, Haleblan defines contextualization as “that discipline which deals with the essential nature of the gospel, its cross-cultural communication, and the development and fostering of local theologies and indigenous church forms.”¹⁶ On the other hand, Stephen Bevans defines it as a way of taking into account “the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture.”¹⁷ In short, the process of contextualization considers the following types of human experiences:

First, context involves the experiences of a person’s or group’s personal life: the experiences of success, failure, births, deaths, relationships, etc....Second, personal

¹¹ Justo Gonzalez as quoted by Joseph R. Jeter, Jr., and Ronald J. Allen in *One Gospel, Many Ears: Preaching for Different Listeners in the Congregation* (St. Louis: Chalice, 2002) 108.

¹² See William B. Gudykunst, *Asian American Ethnicity and Communication* (Thousand Oaks: Sage, 2001); and Richard E. Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently...and Why* (New York: Free, 2003).

¹³ Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove: InterVarsity, 1979) 21.

¹⁴ Krikor Haleblan, “The Problem of Contextualization,” *Missiology: An International Review* 11 (1983): 97.

¹⁵ A number of terms have been suggested in recent years for the process of contextualization such as localization, indigenization, and inculturation, but contextualization remains the most widespread. See Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985) 1-6.

¹⁶ Krikor Haleblan, “The Problem of Contextualization,” *Missiology: An International Review* 11 (1983): 97.

¹⁷ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis, 1992) 1.

or communal experience is possible only within the context of culture....Third, we can speak of context in terms of a person's or a community's social location....Finally, the notion of present experience or context involves the reality of social change.¹⁸

In this chapter, I concur with Bevans' observation that contextualization "is not something on the fringes of the theological enterprise. It is at the very center of what it means to do [practical] theology in today's world. Contextualization, in other words, is a [practical] theological imperative."¹⁹

Due to the parameters of a doctoral thesis, this chapter does not provide a comprehensive literature review on the topic of contextualization. Rather, I will focus solely on Schreiter's models of contextualization in his book *Constructing Local Theologies*.²⁰ In this work, Schreiter describes the process of contextualization as "local theology"²¹ where people attempt to make sense of the gospel message in their own unique circumstances.²² He offers a description of three different models for engaging in "local theology" which include: translation models, adaptation models, and contextual models. In brief, translation models seek to free the Christian message as much as possible from previous cultural attachments which allows the Gospel to stand autonomously and then be translated into a new situation.²³ Next, adaptation models emphasize the local culture to a greater extent than translation models in order to create theologies that are local to their surroundings, but in the

¹⁸ Stephen B. Bevans, "Living between Gospel and Context: Models for a Missional Church in North America," *Confident Witness - Changing World: Rediscovering the Gospel in North America*, ed. Craig Van Gelder (Grand Rapids: Eerdmans, 1999) 144-145.

¹⁹ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis, 1992) 10.

²⁰ Stephen Bevans describes six different models of contextual theology which include: the translation model, the anthropological model, the praxis model, the synthetic model, the transcendental model, and the countercultural model. See Stephen B. Bevans, *Models of Contextual Theology: Revised and Expanded Edition* (Maryknoll: Orbis, 2003). In addition, Schreiter has written a more recent study on the various ways that globalization impacts Christian mission and local theology into the twenty-first century. See Robert J. Schreiter, *The New Catholicity: Theology Between the Global and the Local* (Maryknoll: Orbis, 1997).

²¹ Kieran Flanagan argues that Schreiter's usage of the term "local" is "endemically vague" and that he places "too many theological hopes for the cultural" in this term. See Kieran Flanagan, rev. of *Constructing Local Theologies*, by Robert J. Schreiter, *Modern Theology* 2 (1986): 282-284.

²² Hall Peebles, rev. of *Constructing Local Theologies*, by Robert J. Schreiter, *Encounter* 47 (1986): 170.

²³ See Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985) 6-9. In terms of preaching, Jolyon Mitchell appropriates Eugene Nida's "dynamic equivalence" translation model in making the message more "accessible for listeners." See Jolyon P. Mitchell, *Visually Speaking: Radio and the Renaissance of Preaching* (Edinburgh: T & T Clark, 1999) 181. See also Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1969) 202.

end they generally reflect Western theologies.²⁴ Third, to maintain this chapter's argument for the significance of contextual preaching in the second generation Korean American church, I will concentrate exclusively on Schreiter's contextual models, which start with the needs of a people in a concrete place and from that place move to the traditions of faith.²⁵

Contextual models come in two forms comprising ethnographic and liberation approaches. First, "ethnographic approaches" are specifically related to matters of identity not only concerning culture and race but also crossing gender lines.²⁶ The strength of the ethnographic approach is that it begins with the real questions of the people rather than those imposed on them by churches or other Christian traditions of old.²⁷ In other words, the ethnographic model starts with the questions germane to the local context.²⁸ At the same time, there are some noticeable drawbacks. First, due to its emphasis on identity and stability, the ethnographic approach can fail to notice conflicting elements in its social context in order to preserve unity.²⁹ Second, it can fall into cultural romanticism being blinded by its constant analysis of the factors that shape the culture.³⁰ Third, Schreiter maintains that cultural analysis can only be performed by experts to the exclusion of the communities that need to be involved in the process, the local people themselves.³¹ Despite these apparent shortcomings, Schreiter relates that "when a close working dialectic between gospel traditions and local cultural traditions is maintained, many of these difficulties can be overcome."³²

The second contextual model, "liberation approaches," focuses on oppression, societal ills, and the need for social change.³³ Schreiter explains that liberation models "analyze the lived experience of a people to uncover the forces of oppression, struggle, violence and power....Liberation models concentrate on the

²⁴ Ibid., 9-12.

²⁵ Ibid., 13.

²⁶ Ibid., 13.

²⁷ Ibid., 13-14.

²⁸ Ibid., 14.

²⁹ Ibid., 14.

³⁰ Ibid., 14.

³¹ Ibid., 14.

³² Ibid., 14.

³³ Ibid., 13.

need for change.”³⁴ Like the ethnographic approach, the liberation model possesses its own set of deficiencies. First, they are often “better at hearing the cries of the people than at listening to the biblical witness or to the testimonies of other churches.”³⁵ Second, reflection tends to occur only after action has been taken rather than making reflection an active part of the process.³⁶ Third, this model often blinds people to the grace available to them because it is overtly focused on the social ills received.³⁷ In spite of these limitations, Schreiter expresses great enthusiasm for this model and says: “Liberation theologies are a major force, if not the major force, in contextual models of theologies today. Their ability to speak the language of Christian communities attests to their power and importance.”³⁸

In effect, I contend that both contextual models (ethnographic and liberation approaches) are constructive for the second generation Korean American pulpit due to their ability to take the root of the word *context* meaning “to weave” or “to connect” at face value so that preachers will explore “a vast variety of social and natural factors [that] are interwoven in our very being.”³⁹ For example, ethnographic models are useful for Korean American preachers because they take ethnic and cultural identities into consideration. The previous chapter on the second generation Korean American experience divulged the significance of ethnic identity for members of the second generation ecclesial community. In order to effectively engage second generation Korean Americans from the pulpit, it is imperative that Korean American preachers actively explore and evaluate their second generation Korean American young adults’ ethnic and cultural identities and identify the complexities that arise from living in two discrete cultures. The ethnographic model has potential to point Korean American preachers in this direction.

Secondly, liberation approaches may help Korean American preachers in assisting their second generation listeners in combating social oppression, power

³⁴ Ibid., 15.

³⁵ Ibid., 15.

³⁶ Ibid., 15.

³⁷ Ibid., 15.

³⁸ Ibid., 15.

³⁹ Eunjoo Mary Kim, “A Theological Reflection on Contextual Preaching,” Unpublished Paper, Academy of Homiletics 38th Annual Meeting, Claremont, California, 2003, 223-224. This article is expected to be published in David J. Lose, ed., *New Directions in Preaching* (St. Louis: Chalice, forthcoming).

dynamics, and accentuating the need for social change. As discussed in Chapter 2, second generation Korean Americans continue to experience marginalization from the dominant society despite their facility with the English language and adherence to American cultural norms. In addition, second generation Korean Americans are inundated with the East Asian philosophies and values preserved by their Korean immigrant parents. Liberation approaches can address these conflicts with both members of the majority American culture and the first generation Korean context. Lastly, liberation models can begin to facilitate the process toward social change and transformation within these second generation Korean American English Ministries.

Now that I have discussed the important correlation between preaching and contextual models for second generation Korean American congregations, I will draw our attention to some of the current homiletical literature regarding listener-centered preaching. Although writers in homiletics have taken remarkable steps in raising listener participation and have sought to contextualize the sermonic process, these scholarly treatments have merely surveyed the congregational landscape rather than offer concrete methods for analyzing their hearers' respective lived experiences. More specifically, I will show how these contemporary writers on preaching have failed to explore and evaluate deeply embedded and important contextual matters that directly affect how ethnic minority listeners hear and interpret the sermon.

THE NEW HOMILETIC

When addressing the subject of listener-centered preaching, it is paramount to begin with the influential theories of advocates of the "new homiletic." The "new homiletic" diverged from the old orthodoxy of preaching which was predominantly discursive and utilized a sermon structure built on points or propositions offered by the preacher.⁴⁰ Richard Eslinger states, "Generations of preachers were trained to make the passage from a text's main idea to a full sermonic outline of that idea's subpoints and illustrations."⁴¹ In response to this deductive preaching approach, David James Randolph, in 1969, first coined the term "new homiletic" in *The*

⁴⁰ Richard L. Eslinger, *Pitfalls in Preaching* (Grand Rapids: Eerdmans, 1996) 57.

⁴¹ Richard L. Eslinger, *Intersections: Post-Critical Studies in Preaching* (Grand Rapids: Eerdmans, 1994) xi.

Renewal of Preaching.⁴² Randolph defines the “new homiletic” in the following manner: “Preaching is the event in which the biblical text is interpreted in order that its meaning will come to expression in the concrete situation of the hearers.”⁴³ Over the years, several writers in homiletics have taken up Randolph’s call for preaching to become more empathetic toward listeners and their experiences.⁴⁴ Much of this new homiletical literature has sought to remind preachers of the importance of the sermon’s form or shape.⁴⁵ I will briefly underscore some theories of three leading pioneers of the “new homiletic”: Fred Craddock, David Buttrick, and Eugene Lowry.

To begin, Fred Craddock in his seminal preaching texts has sought to redefine the role of the preacher and increase participation of listeners in the sermonic process.⁴⁶ Arguing that the traditional deductive, propositional style of preaching is “a most unnatural mode of communication” since “the conclusion precedes the development,”⁴⁷ Craddock encourages preachers to allow their listeners to formulate conclusions through inductive narrative forms of preaching.⁴⁸ Inductive approaches place less emphasis on points as old discursive preaching methods esteemed, but instead the preacher draws on the experience of the listener and then “the listener

⁴² David James Randolph, *The Renewal of Preaching: A New Homiletic Based on the New Hermeneutic* (Philadelphia: Fortress, 1969) 1. For an insightful critique of the “new homiletic,” see Scott M. Gibson, “Critique of the New Homiletic: Examining the link between the new homiletic and the new hermeneutic,” *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 476-477.

⁴³ *Ibid.*, 1.

⁴⁴ Contributors to the “new homiletic” include: Ronald Allen, Jana Childers, Richard Eslinger, Thomas Long, Henry Mitchell, Morris Niedenthal, Charles Rice, Lucy Rose, Edward Steimle, Thomas Troeger, Paul Scott Wilson, to name a few. See Scott M. Gibson, “Critique of the New Homiletic: Examining the link between the new homiletic and the new hermeneutic,” *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 477.

⁴⁵ Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville: Abingdon, 1997) 21.

⁴⁶ See Fred B. Craddock, *Overhearing the Gospel*, Rev. ed. (St. Louis: Chalice, 2002); *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001); and *Preaching* (Nashville: Abingdon, 1985).

⁴⁷ Fred B. Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001) 46.

⁴⁸ However, Craddock qualifies his enthusiasm for the inductive method stating that “a sermon is defined more by content and purpose than by form.” See Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985) 170. In recent years, narrative preaching has often been explored in conjunction with the study of parables. For helpful books on parables, see Stephen I. Wright, *Tales Jesus Told: An Introduction to the Narrative Parables of Jesus* (Carlisle: Paternoster, 2002); *The Voice of Jesus: Studies in the Interpretation of Six Gospel Parables* (Carlisle: Paternoster, 2000); and Eugene L. Lowry, *How to Preach a Parable: Designs for Narrative Sermons* (Nashville: Abingdon, 1989).

completes the sermon.”⁴⁹ Put differently, listeners in the congregation are invited to undertake the same inductive journey as the preacher so that they may have autonomy to generate conclusions.⁵⁰ Craddock’s inductive method is based on the concept of “relational symmetry” which refers to the ability of preachers and hearers to identify empathetically with each other in order to “move onto common experiential ground and proceed down a common pathway to specific conclusions.”⁵¹ Through this inductive process, Craddock argues that “the whole fabric of the social and cultural life of a person or congregation contributes to the understanding brought to the sermon and is involved in the meaning of salvation that the sermon brings.”⁵²

While Craddock revolutionized homiletics through his inductive preaching method, his homiletic clings to a rather idealistic presupposition regarding present-day congregations. That is, his method of induction, based on the concept of relational symmetry mentioned above, suggests that preachers will guide the corporate body of listeners to a “common experiential ground” ultimately leading to “specific conclusions.”⁵³ Yet, the preacher cannot simply assume that his or her hearers travel down a universal experiential path or culminate with analogous conclusions because they in fact have different backgrounds and experiences, embrace sundry perspectives, or even carry out divergent cognitive processes.⁵⁴ At best, preachers who exegete the congregation in this fashion resort to generalizations according to what the preacher has experienced, which is then projected onto all listeners as being relevant for their immediate situations.⁵⁵

⁴⁹ Fred B. Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001) 43, 53.

⁵⁰ See Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 28; and Fred Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001) 48-49.

⁵¹ John S. McClure, *Other-wise Preaching: A Postmodern Ethic for Homiletics* (St. Louis: Chalice, 2001) 51.

⁵² Fred B. Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis: Chalice, 2001) 103.

⁵³ John S. McClure, *Other-wise Preaching: A Postmodern Ethic for Homiletics* (St. Louis: Chalice, 2001) 51.

⁵⁴ I must acknowledge, however, that Craddock urges preachers to interpret listeners’ contexts which include: personal, domestic, social, political, and economic spheres. See Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985) 85.

⁵⁵ Along the same lines, Tisdale identifies particular gaps in Craddock’s inductive strategy since “congregational ‘cultures’ or ‘subcultures’ receive little explicit attention.” See Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 27.

Another underlying weakness in Craddock's inductive approach is that it lacks in-depth suggestions to help preachers analyze their listeners' extensive experiences and backgrounds. To give Craddock his proper recognition, he offers three major strategies for getting to know one's listeners: formal processes, informal processes, and the use of empathetic imagination. By formal processes, Craddock recommends actively studying the church's local context, that is, its history and membership rolls. Formal strategies may also involve conducting interviews with key members of the community who may be able to impart a helpful knowledge base regarding the average parishioner.⁵⁶ Next, informal processes, for Craddock, denote the preacher's ability to make the most of daily human contacts where he or she will actively listen to and observe members of the congregation.⁵⁷ By doing this, the preacher becomes more attuned to the needs, concerns, and interests of congregants through her attentiveness at informal church-related and other social and recreational activities.⁵⁸ Lastly, empathetic imagination for preachers involves placing themselves in their listeners' situations without actually having encountered their specific experiences.⁵⁹ The assumption that Craddock makes here is that the preacher has the capability of distancing herself from the actual event, unlike the congregant who is directly affected by the particular circumstance, in order that she may provide a constructive, outside perspective.⁶⁰

On the whole, Craddock's suggestions for listener exegesis are informative, but they lack specific, in-depth procedures to help preachers bring core contextual issues to the surface on behalf of listeners who may represent diverse backgrounds and ethno-social contexts such as bicultural second generation Korean Americans. Stated differently, a central problem with Craddock's inductive preaching method is his expectation "that preachers and hearers were, for the most part symmetrical, if not identical, when it came to life experience."⁶¹ However, as Michael Quicke

⁵⁶ Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985) 94.

⁵⁷ *Ibid.*, 94.

⁵⁸ *Ibid.*, 94.

⁵⁹ *Ibid.*, 95.

⁶⁰ *Ibid.*, 96.

⁶¹ John S. McClure, *Other-wise Preaching: A Postmodern Ethic for Homiletics* (St. Louis: Chalice, 2001) 51. In fact, psychologist Richard Nisbett and his colleagues at the University of Michigan conclude that "human cognition is not everywhere the same" noting the different cognitive processes

observes, a preacher cannot “generalize from his or her own experience how all preaching should be.”⁶²

A second notable pioneer of the “new homiletic” is David Buttrick whose phenomenological approach to preaching encompasses a wide variety of listener-sensitive concepts such as: moves;⁶³ plot sequence;⁶⁴ the logic of movement;⁶⁵ point of view;⁶⁶ image grids;⁶⁷ and consciousness;⁶⁸ to name a few. It is the term consciousness, however, which is most pivotal for interpreting Buttrick’s method.⁶⁹ Consciousness, for Buttrick, “functions within biblical texts” and is “communal rather than individual.”⁷⁰ That is, one of his first interests in preaching is to discern what takes place when the biblical language of a sermon interfaces with the objective and subjective realities of the listeners.⁷¹ Buttrick is also profoundly aware of a communal consciousness in Scripture where “biblical texts address a shared, communal faith-consciousness and *must* be so interpreted: the Bible is communal language for communities.”⁷² He rejects the notion of individual, personalized textual interpretation since “virtually everything in scripture is written to a faith-community, usually in the style of communal address.”⁷³ Additionally, Buttrick views the notion of consciousness as possessing a dual nature manifested in lived experience as “a consciousness of being in the world and a consciousness of being-

undertaken by Western versus Asian groups. See Richard E. Nisbett, *The Geography of Thought: How Asians and Westerns Think Differently...and Why* (New York: Free, 2003) xvii.

⁶² Michael J. Quicke, *360-Degree Preaching: Hearing, Speaking, and Living the Word* (Grand Rapids/Carlisle: Baker/Paternoster, 2003) 26.

⁶³ David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987) 285-303.

⁶⁴ *Ibid.*, 23-234.

⁶⁵ *Ibid.*, 310.

⁶⁶ *Ibid.*, 55-68.

⁶⁷ *Ibid.*, 153-170.

⁶⁸ *Ibid.*, 319-329.

⁶⁹ David M. Greenhaw, “The Formation of Consciousness,” *Preaching as a Theological Task: World, Gospel, Scripture in Honor of David Buttrick*, eds. Thomas G. Long and Edward Farley (Louisville: Westminster/John Knox, 1996) 3.

⁷⁰ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 156.

⁷¹ See Scott M. Gibson, “Critique of the New Homiletic: Examining the link between the new homiletic and the new hermeneutic,” *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s Communicators*, eds. Craig Brian Larson and Haddon Robinson (Grand Rapids: Zondervan, 2005) 478; and David Buttrick, “On Doing Homiletics Today,” *Intersections: Post-Critical Studies in Preaching*, ed. Richard L. Eslinger (Grand Rapids: Eerdmans, 1994) 88-104.

⁷² David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987) 277.

⁷³ *Ibid.*, 276.

saved in the world.”⁷⁴ He maintains that preaching cannot separate the bifocal consciousness of listeners who live in creative tension as members of both the world and the ecclesial community.⁷⁵ Eslinger helpfully points out that “binary” is a more accurate description of the relationship here because neither of the two polarities should be discarded.⁷⁶

Behind this term consciousness for Buttrick is the underlying framework of phenomenology.⁷⁷ Playing a critical role in shaping Buttrick’s thought is the work of phenomenologist Maurice Merleau-Ponty and his notions of phenomenology of perception and philosophy of consciousness.⁷⁸ Phenomenology has been described as “a twentieth-century approach to philosophical understanding of reality. It calls into question the ‘common sense’ understanding of what is ‘real,’ and proposes a more carefully nuanced approach....This is where the phenomenological method comes in; it attends to the phenomenon of experience.”⁷⁹ In other words, steeped in the formation of consciousness, Buttrick is highly attuned to his listeners’ “lived experience, not simply an idea or a thought, but the formation of a world out of the various worlds that can be formed.”⁸⁰

In general, Buttrick provides cutting edge ideas for preaching, yet his homiletic continues to stir much debate and controversy.⁸¹ A principal drawback of his homiletic, specifically for the focus of this study, is that the preacher is left wondering how consciousness really works in the communal body of listeners.⁸² More significantly, by his neglect of ethnic and cultural considerations, Buttrick presumes that consciousness circulates among listeners in like fashion, which this

⁷⁴ Ibid., 278.

⁷⁵ Ibid., 277-278.

⁷⁶ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 157.

⁷⁷ David M. Greenhaw, “The Formation of Consciousness,” *Preaching as a Theological Task: World, Gospel, Scripture in Honor of David Buttrick*, eds. Thomas G. Long and Edward Farley (Louisville: Westminster/John Knox, 1996) 3.

⁷⁸ John S. McClure, *Other-wise Preaching: A Postmodern Ethic for Homiletics* (St. Louis: Chalice, 2001) 83. See also Maurice Merleau-Ponty, *Phenomenology of Perception* (London: Routledge, 1962).

⁷⁹ David M. Greenhaw, “The Formation of Consciousness,” *Preaching as a Theological Task: World, Gospel, Scripture in Honor of David Buttrick*, eds. Thomas G. Long and Edward Farley (Louisville: Westminster/John Knox, 1996) 4-5.

⁸⁰ Ibid., 5.

⁸¹ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 194.

⁸² Ibid., 195.

thesis refutes.⁸³ As such, the notion of consciousness for Buttrick is overly ethereal lacking concreteness and makes understanding and evaluating listeners' experiences problematic for the preacher seeking to accomplish this objective.

Lastly, Eugene Lowry describes preaching as an "event-in-time" where the preacher shapes the sermon in narrative form through a sequence of plots or what he calls "the homiletical plot."⁸⁴ Like Craddock and Buttrick, Lowry looks favorably upon the sermon as relating to listeners' experiences where each plot sequence supplies movement in the sermon playing on both the listeners' logic and emotion.⁸⁵ Lowry's sermon technique simultaneously embodies ethos and pathos by taking listeners on a five-step journey from upsetting the equilibrium (Oops!); to analyzing the discrepancy (Ugh!); disclosing the clue to resolution (Aha!); to experiencing the Gospel (Whee!); and anticipating the consequences (Yeah!).⁸⁶

In stage 1, upsetting the equilibrium, listeners are introduced to some type of conflict, problem, or ambiguity which the preacher seeks to resolve by the end of the sermon.⁸⁷ Through this opening stage, Lowry attempts in his sermons "to produce imbalance for the sake of engagement."⁸⁸ The second stage, analyzing the discrepancy, involves questioning and diagnosing the initial conflict. In many ways, Lowry sees stage 2 as critical to the rest of the sermon since it preserves the concentration of the listener and because the gospel message will eventually respond to this diagnosed sermonic dilemma.⁸⁹ In stage 3, disclosing the clue to resolution, Lowry employs his principle of reversal where preachers will offer a clue to elucidate the conflict and analysis of earlier stages. However, this explanation seeks to generate an "aha moment" for the listener where "the clue making understandable the issue at stake comes as a surprise" and turns the entire sermon on its head.⁹⁰ For

⁸³ Thomas G. Long, "And How Shall They Hear? The Listener in Contemporary Preaching," *Listening to the Word: Studies in Honor of Fred B. Craddock*, eds. Gail R. O'Day and Thomas G. Long (Nashville: Abingdon, 1993) 183.

⁸⁴ Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*, Rev. ed. (Louisville: Westminster/John Knox, 2001) 8, 12.

⁸⁵ *Ibid.*, 12.

⁸⁶ *Ibid.*, 28-87.

⁸⁷ *Ibid.*, 31.

⁸⁸ *Ibid.*, 30.

⁸⁹ *Ibid.*, 39. See also Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 36-37.

⁹⁰ *Ibid.*, 54.

example, Lowry refers to Jesus' parable of the Good Samaritan which produces an element of surprise since the most unlikely character ultimately becomes the story's hero.⁹¹ Once the first three stages have been satisfactorily presented and grappled with by the preacher and his listeners, Lowry progresses to stage 4 or experiencing the gospel.⁹² Here, he asserts that listeners will be ready to receive the gospel message which directly speaks to the conflict and diagnosis mentioned in previous stages of the sermon.⁹³ Lowry's final stage, anticipating the consequences, explores what the listeners' response will be "in light of this intersection of human condition with the gospel."⁹⁴

More recently, in his book *The Sermon: Dancing the Edge of Mystery*, Lowry condenses the homiletical plot to four stages which he renames as: conflict, complication, sudden shift, and unfolding.⁹⁵ Despite several minor modifications made in his thinking on plot sequence, Lowry remains committed to sequential plotting and "inviting the hearers to move toward some intensifying quandary, then surprising them with a sudden shift that resolves the bind in unanticipated directions."⁹⁶ A noticeable difference, however, is the fact that Lowry subtracts stage 4 or experiencing the gospel as its own distinct plot stage. Instead, he describes how the gospel message can be presented more fluidly anywhere in between the stages of complication and unfolding in this new sequencing.⁹⁷

Although his narrative sermon construction offers a clear structure, Lowry's process of comprehending the listeners' experiences is unformulated. The preacher is once again forced to rely on generalizations regarding his hearers' feelings and experiences because Lowry offers no systematic manual as to how the preacher interprets the audience's varied experiences and social contexts. Each stage of his method also assumes that all listeners, regardless of ethnic context and background, share the same problems and that conflict resolution is achieved uniformly. In sum,

⁹¹ Ibid., 66.

⁹² Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 38.

⁹³ Eugene L. Lowry, *The Homiletical Plot: The Sermon as Narrative Art Form*, Rev. ed. (Louisville: Westminster/John Knox, 2001) 74-79.

⁹⁴ Ibid., 80.

⁹⁵ Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville: Abingdon, 1997) 62-89.

⁹⁶ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 40-41.

⁹⁷ Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville: Abingdon, 1997) 81-85.

these key contributors to the “new homiletic” have brought forth innovative methods to enhance listener-centered preaching, but their strategies lack contextual analysis for the particularized experiences and situations of non-European American listeners.⁹⁸ Contemporary homiletics requires more formal tactics that will help preachers uncover a range of multifaceted ethnic and contextual issues rather than the current generalized assumptions that are being universally applied to all members of the congregation.

CROSS-CULTURAL PREACHING

In their recent book *Preaching to Every Pew: Cross-Cultural Strategies*, James Nieman and Thomas Rogers have engaged in homiletical research that suggests implications for thinking more critically about listeners through the lens of cross-cultural preaching. Their findings attempt to “equip preachers to understand the cultural diversity within their congregations and to develop preaching strategies that will welcome, embrace, and nurture that diversity.”⁹⁹ These homiletics professors evaluate listeners through four frames of reference: ethnicity, class, displacement, and beliefs.¹⁰⁰ For the purpose of this study, I will solely examine their frame of ethnicity.

Nieman and Rogers explain that ethnicity, not race, is a more adequate way of framing an understanding of cross-cultural preaching “by suggesting how the groups to which people most deeply belong shape the ways they think and act, and thus (for our purposes) how they listen and relate to preaching.”¹⁰¹ The frame of ethnicity is broken down into three key components: community commitment, shared history, and distinctive ways of a group.¹⁰² These scholars of preaching argue that each of these components requires a degree of exploration which provides general background knowledge on the particular ethnicity being studied.

⁹⁸ It is pertinent to acknowledge that Euro-American listeners in all their diversity will interpret the sermon differently and will thus require additional congregational analysis as well.

⁹⁹ John S. McClure, rev. of *Preaching to Every Pew: Cross-Cultural Strategies*, by James R. Nieman and Thomas G. Rogers, *Homiletic* 26 (2001): 17-19.

¹⁰⁰ By displacement, Nieman and Rogers refer to “any movement or shift from a customary setting” that may take people away from familiar, predictable surroundings and detach individuals’ sense of belonging. See James R. Nieman and Thomas G. Rogers, *Preaching to Every Pew: Cross-Cultural Strategies* (Minneapolis: Fortress, 2001) 84-91.

¹⁰¹ *Ibid.*, 25.

¹⁰² *Ibid.*, 25-26.

According to Nieman and Rogers, the most direct approach for discovering the particular characteristics of an ethnic group is through the intentional study of that group's background and place.¹⁰³ In addition, preachers should engage in the life of that community¹⁰⁴ and participate in special occasions like festivals, anniversaries, or funerals which "reveal an ethnic group at its key transitions, either remembering something from the past (such as a commemoration) or enacting some passage in the present (such as a death)."¹⁰⁵ Two other suggestions that Nieman and Rogers provide are to use ethnic "sayings" during the sermon¹⁰⁶ and to draw upon artistic treasures from the ethnic groups themselves.¹⁰⁷

On the whole, Nieman and Rogers' study offers a helpful initial reference point for preaching across different cultures. These homiletic scholars have moved beyond the recitation of a need for listener-centered models and have sought to apply tangible means of achieving cross-cultural communication. Conversely, their homiletical approach is incomplete and disconcerting for ethnic minority ecclesial communities. Coming from a Euro-American background, Nieman and Rogers' cross-cultural preaching method has good intentions, but it is largely patronizing to ethnic minority parishioners due to its reductionism. That is, they reduce multilayered ethnic minority contexts to mere cultural festivals and rituals which they assume, by the preacher's participation in such activities, will deepen his or her understanding of a particular ethnic and cultural situation. While this homiletical tactic may benefit preachers on a surface level in familiarizing themselves with a specific ethnic minority group, it neglects to contemplate the complex experiences and feelings that many marginalized ethnic minorities harbor as "others" in the dominant white American society.¹⁰⁸ Furthermore, Americanized second and multigenerational congregants may not even connect with these more nativistic and

¹⁰³ Ibid., 27.

¹⁰⁴ Ibid., 28.

¹⁰⁵ Ibid., 29.

¹⁰⁶ Ibid., 45.

¹⁰⁷ Ibid., 50.

¹⁰⁸ John McClure has recently explored how the deconstruction of preaching has encouraged "an ethical concern to reorient preaching toward the 'other,' to situate preaching as a radical act of compassionate responsibility." See John S. McClure, *Other-Wise Preaching: A Postmodern Ethic for Homiletics* (St. Louis: Chalice, 2001) 7.

indigenous activities that are culturally aligned with recent first generation immigrants.¹⁰⁹

Moving forward in this brief taxonomy of listener-centered preaching, it is necessary to explore the contributions of Korean American writers in homiletics. In particular, the late Jung Young Lee and Eunjo Mary Kim have attempted to contextualize homiletics for their specific contexts' needs. I will now evaluate the homiletical tactics of these scholars regarding preaching to their respective audiences, those being first generation Korean immigrant and broader Asian American congregations.

FIRST GENERATION KOREAN PREACHING

The late Jung Young Lee's *Korean Preaching: An Interpretation* is the first book to be published in the English language that introduces the topic of preaching in the Korean immigrant church context.¹¹⁰ Despite his background as a contextual theologian, Lee contributes in this book to homiletic theory and practice by encouraging first generation Korean immigrant preachers to engage with their ethnic context predominantly by studying the history and culture of the Korean people.¹¹¹ In this work, one of Lee's primary objectives is to demonstrate how the East Asian religions of Buddhism, Confucianism, and shamanism have harmonized to shape Korean consciousness.¹¹² He maintains that first generation Korean preachers require thorough comprehension of these three major Korean religions.¹¹³ In general, Lee's proposal for Korean preachers to understand how traditional East Asian religions have shaped the Korean worldview is indispensable for both first and second generation Korean American preaching and should not be jettisoned when exegeting the Korean ethnic and cultural context. As noted in Chapter 2, many first generation Korean preachers have intentionally or unconsciously integrated the principles of East Asian religions with the Christian faith. Consequently, it is

¹⁰⁹ Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans* (Boston: Little, Brown, 1989) 286.

¹¹⁰ Unyong Kim, rev. of *Korean Preaching: An Interpretation*, by Jung Young Lee, *Interpretation* 52 (1998): 222.

¹¹¹ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 22-38.

¹¹² *Ibid.*, 29-38.

¹¹³ *Ibid.*, 29.

especially valuable for first and second generation Korean American preachers to familiarize themselves with these East Asian philosophies which have been passed down from the first generation to the second generation.

However, Lee's proposition for exegeting his Korean ethnic and cultural context is primarily to integrate Christianity with these other Korean religious and cultural traditions. He states: "My suggestion, then, is to preach conversion and total commitment to the Christian faith without exclusivism. In other words, our preaching should aim at our complete commitment, with openness to other faiths."¹¹⁴ For this reason, I contend that Lee's syncretistic approach to preaching becomes in danger of compromising the Christian faith.¹¹⁵ In fact, Timothy Warren argues that Lee's attempt at contextualizing homiletics for the first generation Korean church context is inherently flawed:

While it is helpful to understand the historical and cultural roots of Christianity in Korea - early morning prayer meetings, emotionalism in worship, commitment to the Bible, and hierarchical leadership - it is harmful to allow such circumstances to dictate doctrine and praxis.¹¹⁶

A second weakness in Lee's method in synthesizing Eastern religions with Christianity is that he does so uncritically. That is, he not only fails to recognize that Buddhist, Confucian, and shamanistic principles may have inherent conflicts with each other and with Christian doctrine, but also he does not discuss which religion would take precedence when disagreements surface among first generation parishioners who may adhere more closely to one specific Eastern religion. Moreover, I attempt to demonstrate in this thesis how first generation Koreans' preservation of East Asian philosophies has instigated various conflicts not only among members of the first generation but also has generated internal turmoil for second generation Korean Americans. We will observe how these respondents often hold incongruous Korean, American, and Christian values in tension and especially how these Korean values have influenced their self-concepts and possible selves.

¹¹⁴ Ibid., 77.

¹¹⁵ Timothy S. Warren, rev. of *Korean Preaching: An Interpretation*, by Jung Young Lee, *Bibliotheca Sacra* 155 (1998): 381.

¹¹⁶ Ibid., 381.

ASIAN AMERICAN PREACHING

Eunjoo Mary Kim is another Korean American professor whose research has contributed to scholarship on preaching in Asian American contexts. Kim's research is critical for the Asian American Christian community because she is one of the first professors of homiletics to advocate "a new preaching paradigm that is theologically and methodologically relevant to Asian American congregations."¹¹⁷ Kim describes preaching as an eschatological event that "reflects the concrete reality of the listener's situation."¹¹⁸ Thus, in her homiletic, Kim proposes a shift in sermonic preparation that includes "an awareness of the ethnic diversity of the listeners and [is] deepened to embrace culturally different communicational methods."¹¹⁹

Interestingly, Kim limits her contextual preaching model to include Chinese, Japanese, and Korean Americans under the umbrella of an Asian American homiletic.¹²⁰ Like Jung Young Lee, Kim examines Asian American preaching through the lens of East Asian spirituality looking at the ways that Confucianism, Buddhism, and shamanism have impacted the lives of Asian Americans.¹²¹

Here it should be noted that the term *Asian* used in this book is limited to the three East Asian countries: China, Korea, and Japan. There are cultural, religious, ethnic, and geographical variations among Asian American immigrants. Still these three geographically adjacent groups all show signs of the common influence of Confucianism, Buddhism, and shamanism.¹²²

Analogous to my earlier discussion on Lee, Kim's suggestion for Asian American preachers to understand East Asian indigenous religions is vital when preaching to these ethnic and cultural contexts. However, her exegetical method to explore these East Asian cultures and their religious traditions concurrently denies

¹¹⁷ Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge: Judson, 1999) 4.

¹¹⁸ Eunjoo Mary Kim, "A Korean American Perspective: Singing a New Song in a Strange Land," *Preaching Justice: Ethnic and Cultural Perspectives*, ed. Christine M. Smith (Cleveland: United Church P, 1998) 101.

¹¹⁹ Eunjoo Mary Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge: Judson, 1999) 2.

¹²⁰ *Ibid.*, 4-6.

¹²¹ Kim briefly acknowledges three external factors which have influenced Asian consciousness in the United States: prejudice, the unequal distribution of wealth, and cultural imperialism. See *Ibid.*, 33-42. See also Ronald J. Allen, rev. of *Preaching the Presence of God: A Homiletic from an Asian American Perspective*, by Eunjoo Mary Kim, *Homiletic* 30 (2005): 21-22.

¹²² *Ibid.*, 6.

their uniqueness and complexity. As Japanese American scholar Stanley Inouye writes, "While there are many similarities between Asian-American subgroups, there are also many differences. Chinese-Americans, Korean-Americans, and other Asian groups should each be examined in terms of ministry implications that are worked out for each unique group."¹²³ Yet, Kim's preaching paradigm focuses primarily on concepts from East Asian spirituality and communication theory that impact a broad range of Asian American listeners. By doing so, she offers a rather simplified homiletical method for communicating to general Asian American audiences which fails to engage profoundly with the ethnic and cultural situations of each group.¹²⁴

In summary, the listener-centered homiletical methods provided by the aforementioned writers in homiletics do not resolve the fact that their listeners' real questions, real concerns, and real life experiences are excluded from consideration in the sermonic process. As Thomas Swears reminds us:

The really serious problem in the preacher's failure to be curious about the listener's actual experiences and responses is that it can lead the preacher routinely to make unwarranted assumptions about the listener's experiences, thoughts, and preferences that, in turn, can create great distance between the listeners and the preacher and, sadly, also between the listeners and any legitimate gospel word the preacher may speak.¹²⁵

This chapter began with the contention that second generation Korean American preaching requires contextualization and therefore offered Schreiter's ethnographic and liberation models of contextualization as helpful conceptual frameworks to consider. The second section has attempted to demonstrate how listener-oriented preaching tactics for some contemporary writers in homiletics have relied on generalities and oversimplification to exegete the congregation rather than provide

¹²³ Stanley K. Inouye, "Hearing the Gospel with Asian-American Ears," *Confident Witness - Changing World: Rediscovering the Gospel in North America*, ed. Craig Van Gelder (Grand Rapids: Eerdmans, 1999) 186.

¹²⁴ It should be mentioned that Kim, in a more recent study, has acknowledged that Asian American preaching is not homogeneous and that Asian American churches are varied with their different "ancestries, cultural and religious backgrounds, immigrant histories, geographical locations, and degrees of assimilation within American culture." Kim appears to have reconsidered her former position above and now argues that "a broad approach to Asian American preaching and its hermeneutics is too general and superficial to help a particular ethnic group of Asian American preachers." Consequently for her research, Kim has concentrated particularly on Korean American first generation preaching. See Eunjoo Mary Kim, "Hermeneutics and Asian American Preaching," *Semeia* 90 (2002): 261.

¹²⁵ Thomas R. Swears, *Preaching to Head and Heart* (Nashville: Abingdon, 2000) 68.

tangible methods for profound engagement with listeners' contextual issues and concerns. In the remaining portion of this chapter, I seek to contribute to homiletic theory and practice by putting forward the social psychological concept of possible selves as a formal point of entry into the consciousness of second generation Korean American listeners through re-interpreting lived experiences.

POSSIBLE SELVES AND CONTEXTUAL PREACHING

Predominantly in single-pastorate situations, the minister is often expected to juggle numerous responsibilities in her busy schedule such as: leadership meetings, administrative duties, home and hospital visitations, counseling parishioners, family obligations, and preparations for teaching or preaching, among others. At the same time, the pastor is presumed to allocate sufficient time with people so that she will know the audience to whom she communicates on Sunday morning. The reality for many contemporary preachers is that they do not know the specific struggles and backgrounds of their congregants. This section posits that the possible selves theory, taken as a theoretical framework, may offer Korean American preachers a contextual tactic for analyzing their second generation Korean American listeners. By no means do I suggest here that the possible selves theory is *the* homiletic approach for listener-oriented preaching. Rather, it is to be employed as a collaborative tool that supplements the constructive elements of various existing preaching methods.

As discussed in Chapter 1, the possible selves theory explores an individual's hopes and fears in the future which provide information on the relationship between his or her self-concepts and behaviors.¹²⁶ In other words, possible selves constitute the hoped for or ideal selves that a person would like to become or the feared selves that he or she is afraid of becoming.¹²⁷ They are significant for self-knowledge because they shed light on both positive and negative motivations for future behavior such as an individual's selves to be attempted or avoided.¹²⁸ Additionally, possible selves are valuable because they present a constructive context to evaluate and interpret the current self.¹²⁹ In this section, I explore some ways that the possible

¹²⁶ Hazel Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 954.

¹²⁷ *Ibid.*, 954.

¹²⁸ *Ibid.*, 954.

¹²⁹ *Ibid.*, 955.

selves theory may assist Korean American preachers in their exegesis of second generation Korean American young adult hearers. Specifically, I will identify how the possible selves perspective facilitates congregational analysis on three levels: connecting listeners' past, present, and future; unearthing both conscious and unconscious memories and experiences; and correlating behavior with motivation. Through this process, Korean American preachers and second generation Korean American congregants will jointly become re-interpreters of their life experiences which holistically affect the sermonic process.

Before continuing with this discussion on possible selves and preaching, however, a brief definition for how preaching is understood in this thesis would provide an element of clarity. Over the years, a range of definitions for preaching have been suggested by writers in homiletics coming from assorted theological perspectives. For instance, Haddon Robinson has defined Christian preaching as "the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers."¹³⁰ According to Ronald Allen, "Preaching is interpreting the significance of the gospel for the situation of the congregation and the world."¹³¹ Other writers in homiletics like Bryan Chapell have offered definitions of preaching that suggest a more precise theological posture such as his emphasis on redemptive preaching. Chapell concludes that preaching should remind listeners of the Fallen Condition Focus (FCF) which is "the mutual human condition that contemporary believers share with those to or for whom the text was written that requires the grace of the passage. Because an FCF beacons behind all Scripture, informed preaching strives to unveil this purpose for each passage."¹³² Finally, James Packer writes: "The *purpose* of preaching is to inform, persuade, and call forth

¹³⁰ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd. ed. (Grand Rapids: Baker, 2001) 21.

¹³¹ Ronald J. Allen, *Preaching and Practical Ministry* (St. Louis: Chalice, 2001) 18.

¹³² Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 1994) 41-42.

an appropriate response to the God whose message and instruction are being delivered.”¹³³

In light of these existing definitions, I will define Christian preaching as the act of evoking an embodied, relational, and spiritual life transformation. In other words, borrowing from Michael Quicke, preaching involves “God communicating his will and purpose with power and immediacy to effect change...to create new people in new community.”¹³⁴ As such, I employ the possible selves theory as a homiletical, theoretical framework to assist Korean American preachers in helping their second generation listeners construct new possible selves and new possible ecclesial communities that God has intended for them to become within an eschatological perspective. It is with this definition of Christian preaching in mind that I now describe how the possible selves theory offers a new pathway for congregational exegesis in the second generation Korean American church context.

CONNECTING PAST, PRESENT, AND FUTURE EXPERIENCES

An assumption of this study is that both preachers and listeners have to varying degrees interpreted their life experiences for themselves.¹³⁵ Through these experiences, an individual generates one’s view of the self or what is referred to as “the current or *working* self-concept.”¹³⁶ Markus and Nurius explain that: “Many of an individual’s self-conceptions are images of the *now* or current selves; they describe the self as it presently is perceived by the individual.”¹³⁷ The process of re-interpretation that I am advocating here views interpretation as a highly dynamic exchange or interaction between participants where “meaning is rendered *public* and *shared*.”¹³⁸ When the preacher and listeners engage in corporate reflection on their experiences and contexts, they would begin to make intuitive connections as to how

¹³³ James I. Packer, “Introduction: Why Preaching?” *The Preacher and Preaching: Reviving the Art in the Twentieth Century*, ed. Samuel T. Logan, Jr. (Phillipsburg: Presbyterian & Reformed, 1986) 9.

¹³⁴ Michael J. Quicke, *360-Degree Preaching: Hearing, Speaking, and Living the Word* (Grand Rapids/Carlisle: Baker/Paternoster, 2003) 27.

¹³⁵ Ronald J. Allen, *Interpreting the Gospel: An Introduction to Preaching* (St. Louis: Chalice, 1998) 54.

¹³⁶ Hazel Markus and Paula Nurius, “Possible Selves,” *American Psychologist* 41 (1986): 957.

¹³⁷ *Ibid.*, 957.

¹³⁸ Jerome Bruner, *Acts of Meaning* (Cambridge: Harvard UP, 1990) 12-13.

their past and present experiences have shaped their existing possible selves and how these lived experiences inform their entire self-concept.

As previously discussed, the minister's central task in preaching is to initiate life transformation through helping congregants construct new embodied, relational, and spiritual possibilities. Without a lucid understanding of the hearer's past and present experiences, the preacher will encounter difficulties in preparing sermons with an eschatological vision. This thesis highlights the way in which Markus and Nurius downplay the importance of past selves on the formation of current and future selves. Although they do not completely omit the consideration of past experiences, it is evident that their theory intentionally underscores the integral relationship between current and future selves.¹³⁹ Whereas Markus and Nurius have de-emphasized past lived experiences, I intend to demonstrate how dialogue and reflexivity can serve the second generation Christian community as an "immense repository" where "past encounters may be rendered salient in different ways as we review them reflexively."¹⁴⁰ Thus, as mentioned already in Chapter 2 and in the remaining chapters of this thesis, I will reveal how second generation Korean American respondents' past and present experiences directly influence the construction of their embodied, relational, and spiritual possible selves. In the next section, we will consider the ways that the possible selves theory helps Korean American preachers by disclosing second generation listeners' conscious and unconscious memories and experiences.

UNEARTHING THE (UN)CONSCIOUS

Sociologist Charles Horton Cooley helpfully identified three realms of consciousness which require exploration in order to understand consciousness as a whole: self-consciousness is what I think of myself; social consciousness is what I think of other people; and public consciousness is a group state of mind or collective view with an awareness of itself.¹⁴¹ To these three spheres of consciousness, I append the unconscious dimension, which for the task of preaching can be

¹³⁹ Hazel Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 955.

¹⁴⁰ Jerome Bruner, *Acts of Meaning* (Cambridge: Harvard UP, 1990) 109-110.

¹⁴¹ Charles H. Cooley, *Social Organization* (Glencoe: Free, 1956) 10-12.

collectively explored through participants' re-interpretations of their past, current, and future selves. The term *unconscious* for this study will denote the "inaccessible, repressed wishes, impulses, and memories"¹⁴² that second generation Korean American listeners have internalized.

First, preachers and listeners would individually examine their own self-consciousness. Beginning from their earliest childhood memories, participants may re-engage with the conscious experiences that have contributed to their current self-perceptions. For instance, they may reflect on memories related to their upbringing, family, school, friendships, social activities, and spiritual experiences, among other topics. Next, they could evaluate perhaps for the first time the hoped for and feared possible selves that exist in their minds that are embodied, relational, and spiritual in nature. This process of examining self-consciousness would be an ongoing and dynamic process but is critical for the initial stages of Korean American preachers' congregational exegesis.

Once participants individually map out these life experiences and self-images, they would then explore the dimension of social consciousness. At this point, channels of dialogue would open between the preacher and his or her listeners. This second stage is vital yet precarious as it would require vulnerability and trust from group members. It would also involve exploration of what we think of others around us and expose private information to which people have no direct access.¹⁴³ The purpose of investigating social consciousness is clearly not to speak negatively of others, but rather to ascertain the perceptions that preachers and listeners may have of others that impact how the sermon is preached, received, or interpreted. Ronald Allen observes:

¹⁴² Stephen A. Mitchell and Margaret J. Black, *Freud and Beyond: A History of Modern Psychoanalytic Thought* (New York: Basic, 1995) 19. Stanton Jones and Richard Butman explain: "The *topographical assumption* asserts that there are three levels of consciousness: (a) the conscious experiences of which we are aware (e.g., thoughts you have as you read this page); (b) the preconscious experiences which we can voluntarily recall but are not currently cognizant of (e.g., the memory of your best experience in the fifth grade); and (c) the unconscious experiences that are the primary determinant of psychic life but which are not directly accessible to conscious examination (e.g., unresolved conflicts from your childhood)." See Stanton L. Jones and Richard E. Butman, *Modern Psychotherapies: A Comprehensive Christian Appraisal* (Downers Grove: InterVarsity, 1991) 67.

¹⁴³ James T. Tedeschi, "Private and Public Experiences and the Self," *Public Self and Private Self*, ed. Roy F. Baumeister (New York: Springer-Verlag, 1986) 5.

We perceive every thought and feeling through interpretive lenses that result from the interfusion of all the elements in our worlds, e.g., gender, race, ethnicity, biological makeup, psychological structure, sociological setting, class, sexual orientation, education, political commitments, education, religion. Recent studies urge all interpreters to become critical of our interpretive frameworks.¹⁴⁴

For the second generation Korean American context, in particular, the theory of possible selves is acutely constructive in that it brings interpersonal issues to the surface. As an example, Laura Uba explains that Korean immigrant parents are often reluctant to listen to their children's expressions of apprehension.¹⁴⁵ Through exploring social consciousness and what second generation young adults may think of their first generation parents, the Korean American preacher could reach a segment of their second generation listeners' minds that often remain unexposed.

Third, the public consciousness of the congregation would be re-interpreted. Even though the experiences of second generation Korean American young adults are distinct for every individual, these experiences shape the entire consciousness of the ethnic, religious, and social assembly. These experiences could be discussed in unison to provide cohesion among co-ethnics. At the same time, however, they would spark constructive dialogue when differences of opinion arise. For example, through public consciousness, both preachers and listeners may be challenged on what they believe about a particular topic and how they have come to this conclusion. Public consciousness would also disclose what individuals believe about God and Christianity, about themselves, and about others in their religious and social worlds. Open discourse on public consciousness could provide preachers and congregants with a supportive forum to constructively question one another on issues that have traditionally been accepted, rejected, or ignored. For these reasons, probing the realm of public consciousness would serve as a valuable tool for the entire preaching process and for other ministries in the church.

Lastly, perhaps more significant than exploring these conscious experiences is the preacher's consideration of second generation hearers' unconscious memories, which should not be overlooked since "all behavior is assumed to have largely

¹⁴⁴ Ronald J. Allen, *Interpreting the Gospel: An Introduction to Preaching* (St. Louis: Chalice, 1998) xii.

¹⁴⁵ Laura Uba, *Asian Americans: Personality Patterns, Identity, and Mental Health* (New York: Guilford, 1994) 133.

unconscious determinants.”¹⁴⁶ Clement Welsh explains that “the sermon is a *cognitive event* as well as an experienced action (it is experienced, and therefore more than just cognitive, for it taps emotions, the subconscious, and other human behaviors).”¹⁴⁷ Commonly, bicultural Americans, like second generation Koreans, have been scarred by a range of acerbic experiences in both Korean immigrant and U.S. cultures that go unspoken and eventually become repressed in their minds. For example, as mentioned in Chapter 2, the Confucian notion of “saving face” permeates the first generation Korean ethos. It is plausible that many second generation Korean Americans have unconscious memories of experiencing shame when their parents embarrassed them in a public manner so that their perceived “negative” behavior would cease.¹⁴⁸

Although potentially harmful, the exploration of second generation listeners’ unconscious memories and experiences could be a final component to unearthing consciousness during congregational exegesis that may prove beneficial for both Korean American preachers and second generation congregants alike. Through corporately sharing their experiences and feelings, the entire community of believers would be able to move further away from independence. As social psychologist, Kenneth Gergen explains, “to be a self with a past and potential future is not to be an independent agent, unique and autonomous, but to be immersed in interdependency.”¹⁴⁹ In addition, as preachers and congregants take the necessary time to listen and care for each other, “the listener feels recognized and valued as an essential factor in the preaching act... [and] will become much more present to and engaged in the sermon, just as is true of people participating in normal conversation.”¹⁵⁰ The third way that the possible selves theory may enrich Korean American preachers’ congregational analysis is by understanding the correlation between behavior and motivation.

¹⁴⁶ Stanton L. Jones and Richard E. Butman, *Modern Psychotherapies: A Comprehensive Christian Appraisal* (Downers Grove: InterVarsity, 1991) 67.

¹⁴⁷ Clement Welsh, *Preaching in a New Key: Studies in the Psychology of Thinking and Listening* (Philadelphia: Pilgrim, 1974) 13.

¹⁴⁸ Laura Uba, *A Postmodern Psychology of Asian Americans: Creating Knowledge of a Racial Minority* (Albany: State U of New York P, 2002) 84.

¹⁴⁹ Kenneth G. Gergen, *Realities and Relationships: Sounds in Social Construction* (Cambridge: Harvard UP, 1994) 186.

¹⁵⁰ Thomas R. Swears, *Preaching to Head and Heart* (Nashville: Abingdon, 2000) 61.

UNDERSTANDING BEHAVIOR AND MOTIVATION

A central premise, as noted previously regarding the possible selves theory, is that an individual's motivation (the image of an ideal/possible self) will determine how he or she behaves in the present (the self to be approached or evaded).¹⁵¹ According to Markus and Nurius, motivations for behavior are only considered and actualized when an individual actively deems the specific need or desire in question to be a possible self. In other words, most significant actions in a person's life will likely be in response to what he or she envisions as possible selves.¹⁵²

Relating to congregational exegesis, then, the first aim of preachers would be to familiarize themselves with their congregants' pre-existing possible selves which may inform them on the rationale behind listeners' current behaviors. That is, preachers would become more knowledgeable about their listeners as they begin to explore how their parishioners' current behaviors advance or deter various hoped for and feared possible selves. This process of understanding behavior and motivation would be highly complex since "people are continually maintaining, regulating, and uniquely expanding themselves"¹⁵³ in light of their future envisioned possibilities. However, the preacher could have a significant function in guiding their listeners in this dynamic process by helping them consider how their present actions are facilitating or impeding their progress toward existing possible selves.

Second, understanding parishioners' behavior and motivation would also enable Korean American preachers to help their second generation listeners construct new embodied, relational, and spiritual possible selves. Since I have argued that life transformation is a vital principle of Christian preaching, it is important that Korean American preachers contribute to their second generation young adult congregants' transformation process by offering them opportunities during the sermon to imagine new possibilities and by jointly ascertaining what behaviors or steps would be necessary to achieve them. As such, the relationship between behavior and motivation becomes integral here because life transformation takes place when one's behavior matches the desired conclusion. Accordingly, Korean American pastors

¹⁵¹ Hazel Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 954, 958.

¹⁵² *Ibid.*, 961.

¹⁵³ Kazuo Kato and Hazel Rose Markus, "The Role of Possible Selves in Memory," *Psychologia* 36 (1993): 73.

and second generation young adult listeners would engage in concerted dialogue concerning these future motivations and their resultant behaviors and thereby explore what is most significant to second generation Korean American congregants' self-concepts. Through incorporating each of these stages of re-interpretation: connecting past, present, and future experiences; unearthing the (un)conscious; and understanding behavior and motivation, Korean American preachers would have access to an undisclosed dimension of their second generation young adults' consciousness and could provide scope and breadth to their present tactics for congregational analysis in the second generation Korean American church context.

CONCLUSION

When preachers are able to engage in extensive analysis of their hearers' experiences and situations, Henry Mitchell writes that: "listeners see and hear so much of themselves in the sermon that, before they know it, they are in the story and, as Fred Craddock puts it, the door is already shut behind them."¹⁵⁴ Along these lines, this third chapter has argued that preaching in second generation Korean American congregations requires contextualization. In doing so, I suggested that Schreiter's ethnographic and liberation models of contextualization would be helpful theoretical frameworks to facilitate contextual homiletical thought in second generation English Ministries. Next, this chapter has argued that various writers in homiletics including Korean American scholars have not developed practical models to help pastors engage profoundly and critically with their listeners' lived experiences and contexts. Responding to this chasm in contemporary homiletics, I have put forward the possible selves theory as a conceptual foundation for Korean American preachers and second generation Korean American listeners to begin re-interpreting their lived experiences for the objective of deeper congregational exploration. Later, in Chapters 7 and 8 of this study, I will offer Korean American preachers practical

¹⁵⁴ Henry H. Mitchell, "The Hearer's Experience of the Word," *Listening to the Word: Studies in Honor of Fred B. Craddock*, eds. Gail R. O'Day and Thomas G. Long (Nashville: Abingdon, 1993) 231.

guidelines on how they can become contextual local ethnographers when preparing sermons for their respective second generation Korean American congregations.¹⁵⁵

I proceed now to the fourth chapter which describes the research design and methods for this study's fieldwork component. Specifically, the possible selves theory has been applied to provide structure for research questions for both questionnaires and semi-structured qualitative interviews. The forthcoming chapter concludes with a profile of the Korean American research participants involved.

¹⁵⁵ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 59-61.

CHAPTER 4

RESEARCH DESIGN AND METHODS

This fourth chapter outlines the research design and methods for this study's fieldwork component within the second generation Korean American church context. I commence by describing the research epistemology in which a constructivist framework has been employed. Next, I explain the research design, its assumptions, and parameters and then provide a succinct background on the researcher. The latter segments of this chapter discuss my two primary research methods which are questionnaires and semi-structured qualitative interviews. Finally, I close the chapter with a brief description of the Korean American research participants involved and give a short biographical sketch of three Korean American respondents.

RESEARCH EPISTEMOLOGY: A CONSTRUCTIVIST FRAMEWORK

As with any research project, one begins by selecting an appropriate epistemology which offers "a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate."¹ To explore the lived experiences and possible selves of second generation Korean Americans in the church, I have selected a constructivist framework because "people may construct meaning in different ways, even in relation to the same phenomenon."² The constructivist epistemology presents a meaningful way to assess Korean American preachers and second generation Korean American young adults' responses which express individually constructed meaning based on their respective life experiences.

Correspondingly, as the researcher, I employ this constructivist epistemology of meaning construction on a personal level and as it relates especially to the collection and interpretation of empirical data. That is, being a second generation Korean American, I have witnessed and encountered similar experiences to those of

¹ Michael Crotty, *The Foundations of Social Research: Meaning and Perspective in the Research Process* (London: Sage, 1998) 8.

² Ibid., 9.

these research participants and have engaged reflexively with many personal experiences and memories. I acknowledge, therefore, that my interpretation of informants' responses is not completely impersonal. However, I have consciously attempted to create a critical distance between the interpretation of my experiences in the Korean American community and those experiences conveyed by Korean American pastors and second generation young adults in order to preserve objectivity as far as possible in the process of data analysis.

The constructivist paradigm has generally been separated by two diametrically opposed perspectives with the ideas of epistemologist Ernst von Glaserfeld and social psychologist Kenneth Gergen placed rigidly at each end.³ First, von Glaserfeld's epistemology is defined by "radical constructivism" where knowledge is highly subjective, fundamentally individualistic, and based on a person's own lived experiences.⁴ It is critical to point out here that von Glaserfeld's theory neglects to place the individual (who is engaging in meaning construction) within his or her social context. In other words, for von Glaserfeld, individuals make meaning in complete isolation from others rather than in response to various social interactions, experiences, and events they may share with those in their social worlds. Thus, the primary criticism of von Glaserfeld's approach is that its radical individualism has potential to incite diverse forms of relativism or even idealism.⁵

On the opposite side, the genesis of meaning construction, for Gergen, shifts from the individual to the collective. He interprets individual knowledge as occurring within interpersonal contexts and social relationships or what he refers to as a "socially embedded view of the self."⁶ What is crucial for Gergen's approach is the ability for members of society to embrace a common system of language or signs which hold a society together. It is in relation to this common system that people construct social understanding and meaning.⁷ As Gergen writes, "it is not the individual who preexists the relationship and initiates the process of communication,

³ D. C. Phillips, ed., *Constructivism in Education: Opinions and Second Opinions on Controversial Issues* (Chicago: The National Society of the Study of Education, 2000) 18.

⁴ Ibid., 18. See also Ernst von Glaserfeld, *Radical Constructivism: A Way of Knowing and Learning* (London: Falmer, 1995) 1.

⁵ Ibid., 18.

⁶ Kenneth J. Gergen, *The Saturated Self: Dilemmas of Identity in Contemporary Life* (New York: Basic, 1991) 9.

⁷ Kenneth J. Gergen, *Realities and Relationships: Soundings in Social Construction* (Cambridge: Harvard UP, 1994) 263.

but the conventions of relationship that enable understanding to be achieved.”⁸ Gergen’s constructivist epistemology appears to be influenced by American anthropologist Clifford Geertz’s understanding of semiotics where signs or symbols facilitate the interpretation of meaning.⁹

Although Gergen recognizes the importance of interpersonal relationships for individual meaning construction, his approach conveys a crude understanding of semiotics, in that, all members of society are presumed to share a common language and system of signs.¹⁰ While commonalities may exist for some cultures, the complexity and diversity of culture, ethnicity, and race for disparate majority and minority groups in the United States challenge Gergen’s presupposition. Despite America’s collective employment of the English language and other defining cultural symbols, Gergen overlooks the scope and intricacy of ethnic/racial groups in America who may speak English and embrace American cultural symbols but also retain some aspects of their native languages, customs, or signs.

This study exposes the contrast between these two radical constructivist perspectives. Rather than adhering to either method, I will combine these bipolar constructivist epistemologies in order to demonstrate that Korean American respondents make meaning at an individual level yet are heavily influenced by their specific social contexts. These include: daily interactions with members of the majority culture; social and informal relationships with co-ethnics and other Asian and non-Asian Americans; interpersonal relationships with Korean immigrant parents and extended family members; and religious participation in second generation Korean American English Ministries, among others.

Thus, for this thesis, the constructivist epistemology allows individually constructed meaning to emerge out of Korean American informants’ responses which are grounded in relation to their personal experiences and social contexts. The

⁸ Ibid., 263.

⁹ Through exploring a culture’s symbols, Geertz sought to achieve a “thick description” of the group. The concepts of “thick description” and “thin description” were initially developed by British philosopher Gilbert Ryle and later borrowed by Clifford Geertz. See Gilbert Ryle, *Collected Papers: Collected Essays 1929-1968*, vol. 2. (London: Hutchinson, 1971) 465-496; and Clifford Geertz, *The Interpretation of Cultures* (New York: Basic, 1973) 5.

¹⁰ Semiotics concerns the study of signs where a culture is interpreted “as a vast communication network, whereby both verbal and nonverbal messages are circulated along elaborate, interconnected pathways, which, together, create the systems of meaning.” See Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985) 49.

process of constructing meaning for these second generation Korean American listeners is simultaneously highly dynamic whereby participants consciously (re)negotiate their life experiences and their particularized identities.¹¹ Moreover, their perception of what it means to be second generation Korean American Christians and listeners to sermons in the Korean American situation is not static but always evolving in the midst of reflexivity and mutual dialogue.¹² With this constructivist epistemology in place, I will now proceed to discuss this study's research design.

RESEARCH DESIGN: ASSUMPTIONS AND PARAMETERS

The assumptions and parameters of this doctoral thesis have been shaped in large measure by a pilot study done for a master's dissertation on the topic of second generation Korean American preaching.¹³ For the master's research, I conducted an abbreviated fieldwork project from March to April 2003 at three second generation Korean American English Ministries in suburban Chicago, Illinois, employing focus group interviews and semi-structured qualitative interviews as the primary research methods.¹⁴ Two research questions guided this earlier study. The first question was twofold: To what extent were second generation Korean American young adults in the church aware of their Korean American ethnic identity, and to what degree had Korean American preachers taken into account their second generation congregants' ethnic and cultural context when preaching to them? Second, how could we construct an appropriate contextual homiletic model for preaching to second generation Korean Americans that would assist Korean American preachers in evaluating the ethnic and cultural context of their audiences?¹⁵

¹¹ For further discussion regarding the themes of negotiation and renegotiation in the lives of second generation Korean Americans, see Peter T. Cha, "The Role of a Korean-American Church in the Construction of Ethnic Identities Among Second-Generation Korean Americans," diss., Northwestern University, 2002; and Soo-Chan Steve Kang, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," diss., Northwestern University, 2001.

¹² Jerome Bruner, *Acts of Meaning* (Cambridge: Harvard UP, 1990) 12-13.

¹³ Matthew D. Kim, "From Corporate Silence to Real Talk: A New Contextual Homiletic for Second Generation Korean Americans," diss., University of Edinburgh, 2003.

¹⁴ At each of the three second generation congregations, I conducted one focus group interview with second generation Korean American young adults (i.e., 8 to 10 participants) and then interviewed only the lead preaching pastor.

¹⁵ Matthew D. Kim, "From Corporate Silence to Real Talk: A New Contextual Homiletic for Second Generation Korean Americans," diss., University of Edinburgh, 2003, 2.

The pilot study found that second generation Korean American congregants in these three suburban Korean American churches identified closely with their ethnic identity as Korean Americans.¹⁶ However, there was a pronounced corporate silence regarding Korean American ethnicity and culture within these second generation congregations since the participating English Ministries offered no formal venues for discussion on these matters.¹⁷ In addition, I found that these Korean American preachers minimally examined the ethnic and cultural dimensions to their second generation hearers' lived experiences. That is, their analysis of the ethnic and cultural context of their second generation listeners and the Korean American situation were cogitated merely on a subconscious level.¹⁸ Put simply, these Korean American preachers in Chicago constructed their sermons based primarily on general biblical principles without formal consideration of their second generation listeners' experiences as Korean Americans.¹⁹

Due to this corporate silence on ethnic identity issues, I suggested that an initial step in developing a contextual homiletic for the second generation context would be for Korean American preachers and second generation parishioners to dialogue corporately on ethnic identity and culture in the church. Specifically, I put forward Mary Belenky and her colleagues' concept of "real talk" as a conceptual framework to facilitate the dialogical process on ethnic and cultural issues within these three second generation Korean American congregations in Chicago.²⁰ By prescribing "real talk" for these second generation church contexts, Korean American preachers and their young adult congregants would begin dialogical relationships in exploring and cultivating their Korean American ethnic identity in light of their Christian identity. "Real talk" conversations would assist Korean American pastors and their second generation church members in understanding their

¹⁶ Ibid., 56-58.

¹⁷ Ibid., 59-61.

¹⁸ Ibid., 74-76.

¹⁹ Ibid., 82-83.

²⁰ Ibid., 81-82. Real talk "requires careful listening; it implies a mutually shared agreement that together you are creating the optimum setting so that half baked or emergent ideas can grow. 'Real talk' reaches deep into the experience of each participant; it also draws on the analytical abilities of each." For further explanation on the concept of real talk, see Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Harper Collins, 1986) 144. I discuss Belenky and her colleague's model for understanding women's learning processes in Chapter 7. See pages 174-175 (footnote 61).

invaluable but complex ethnic heritage and thereby construct homiletical approaches that would cater specifically to bicultural second generation young adults' needs.²¹

Additionally, I argued in the master's dissertation that "real talk" would offer significant opportunities for Korean American preachers and young adult parishioners to converse at length about Sunday sermons. As second generation congregants voiced their concerns and viewpoints, Korean American preachers would reduce any existing miscommunication and thereby preach more effectively to them. Furthermore, it was argued that "real talk" discourse would transform the second generation Korean American pulpit where both preachers and listeners would engage jointly in sermonic preparation by becoming "reflective practitioners"²² and allowing "emergent [sermon] ideas to grow."²³

Despite this constructive notion of "real talk," I argued that this concept would constitute simply a preliminary tactic for evaluating ethnic and cultural matters in second generation Korean American English Ministries. Emerging out of this master's research was the need for an in-depth theoretical framework for second generation Korean American preaching. In surveying the second generation Korean American literature,²⁴ I came across Hazel Markus and Paula Nurius' possible selves theory which not only attracted a personal interest in integrating concepts from social psychology with preaching but also seemed to offer itself as a valuable conceptual framework for more extensive congregational analysis in preaching to the second generation Korean American context. Thus, in the conclusion of the master's

²¹ Ibid., 94.

²² Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry* (Louisville: Westminster/John Knox, 1991) 97.

²³ Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Harper Collins, 1986) 144. See also Matthew D. Kim, "From Corporate Silence to Real Talk: A New Contextual Homiletic for Second Generation Korean Americans," diss., University of Edinburgh, 2003, 94.

²⁴ I encountered Markus and Nurius' concept of possible selves in Steve Kang's doctoral thesis where he provides a short account of several key theories on the social construction of the self. Kang notes two primary concerns about the possible selves perspective for identity exploration. First, he contends that "the theory of possible selves could become a source of anxiety and shame for those who are overly introspective." Second, he argues that the possible selves concept "does not take into account the potentially oppressive effect of internalized voices, authorities, and ideologies that might hinder the individuals from fully exercising their agency." However, this thesis shows how Korean American preachers can learn from the past and present experiences of second generation young adult listeners and their hoped for and feared possible selves. For a more detailed discussion on Kang's understanding of possible selves, see Soo-Chan Steve Kang, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," diss., Northwestern University, 2001, 24-27.

dissertation, I put forward the possible selves theory as the new theoretical framework for this doctoral thesis in developing an in-depth contextual homiletic for second generation Korean American young adults.²⁵

At this time, some final words regarding the benefits of the pilot study are in order. First, I found the constructivist epistemology to be a useful framework to disclose and analyze the first-hand accounts of Korean American preachers and second generation young adult participants regarding second generation preaching. Accordingly, this doctoral research has preserved the constructivist approach but has concentrated more intentionally on evaluating the social context of second generation informants' lived experiences and their processes of meaning construction. Second, in the master's research I employed focus group interviews as a research method in an attempt to procure information within a limited time frame due to the restrictions of a master's dissertation.²⁶ What I learned is that focus group interviews did not provide the profundity that was required in evaluating the lived experiences of second generation respondents. Focus groups permitted only a cursory exploration of second generation young adults' perspectives on the Korean American pulpit. As a result, I decided for this doctoral research to forego focus group interviews and conduct semi-structured qualitative interviews with both Korean American preachers and second generation young adult listeners. Semi-structured qualitative interviews would allow for greater depth in research questions than focus group interviews. Third, the master's project demonstrated a need for a more representative sample of Korean American preachers and second generation young adult respondents. For this reason, research for this doctoral thesis targeted second generation Korean American English Ministries in three geographic regions of the United States.

In light of what was learned through the pilot study, this doctoral study has been conducted keeping various assumptions and parameters in mind. First, the current research assumes that second generation young adults innately possess possible selves. Whether these respondents would use this terminology or not, I

²⁵ Matthew D. Kim, "From Corporate Silence to Real Talk: A New Contextual Homiletic for Second Generation Korean Americans," diss., University of Edinburgh, 2003, 96-98.

²⁶ Richard Krueger helpfully states: "Focus group interviews should be considered when...insights are needed in exploratory or preliminary studies...or when the study has a limited scope or limited resources." See Richard A. Krueger, *Focus Groups: A Practical Guide for Applied Research* (London: Sage, 1994) 44.

concur with Markus and Nurius that all human beings have hoped for and feared possible selves which provide structure for their self-concepts.²⁷ These possible selves relate not only to embodiment and relationality but also to their future spiritual possibilities. Second, this doctoral study presupposes that these Korean American respondents have presented accurate information regarding their backgrounds, experiences, and possible selves in both the questionnaire and the semi-structured qualitative interviews.

The researcher also acknowledges that the prescribed methods have certain parameters. The first delimitation in these research methods is the difficulty of generalizing theory based on a small subset of people within one specific ethnic context. It must be acknowledged that the research findings in this study display the attitudes and viewpoints of *only* the particular Korean American preachers and second generation young adult informants in these three geographic regions of the United States (Midwest, West Coast, and East Coast). For the sake of clarity, however, some theory will be generated based on these research findings. As Alan Bryman states, "the crucial question is not whether the findings can be generalized to a wider universe, but how well the researcher generates theory out of the findings."²⁸

Second, this research has been conducted with only second generation Korean American young adults. The parameters of a doctoral thesis did not allow flexibility for exploring the preaching ministry in first generation Korean immigrant churches. In addition, research with first generation Korean parents would have added another fruitful dimension to this study in understanding the immigrant perspective with regard to second generation informants' past and present experiences as well as their hoped for and feared possible selves. That is, questionnaires and in-depth interviews with members of the first generation would have served to validate or contest second generation participants' reflections on their lived experiences and future possibilities. This thesis would have also benefited from comparing preaching ministries in second generation Korean American contexts with the preaching in other ethnic minority communities such as second and multigenerational Chinese, Filipino, and Japanese American churches. However, an

²⁷ Hazel Rose Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 958.

²⁸ Alan Bryman, *Social Research Methods* (Oxford: Oxford UP, 2001) 51.

interesting perspective for this study, particularly in Chapter 7, will be how Korean American preachers communicate the gospel to non-Korean Americans who attend these second generation English Ministries.²⁹

A third delimitation for this research design pertains to denominational affiliation. More specifically, 11 out of the 24 participating second generation congregations are linked to a Presbyterian heritage. Although not every Korean American church bears Presbyterian roots, the majority of Korean American Christians conform to Presbyterianism. For instance, no statistical information is available on second generation Korean American denominational affiliation, but Won Moo Hurh and Kwang Chung Kim report that 52.8 percent of Korean immigrants are Presbyterian.³⁰ Nevertheless, I obtained the participation of several second generation Korean American churches that are not of Presbyterian background including churches from the following denominations: (5) Non-Denominational Churches; (5) United Methodist Churches; (1) Alliance Fellowship Church; (1) Christian Reformed Church (CRC); and (1) Missionary Church.

Fourth, this study explores preaching in three geographic regions of the United States instead of a comprehensive continental examination. Although I was able to procure valuable research data from second generation Korean American English Ministries in the Midwestern, Western, and Eastern sections of the United States, an examination of English Ministries in the South, Southeast, Southwest, and Pacific Northwest in the United States would have helped to round out the study.

Lastly, this research has been conducted with only Korean American male preachers. During the search for potential research participants, I could not recruit any Korean American female senior pastors in the prescribed regions of this study. There was only one female senior pastor on the entire East Coast and due to my status as a male researcher I was not provided with this pastor's contact

²⁹ Many second generation Korean American congregations in this study have non-Korean Americans that attend services and contribute to the life of the church. During interviews, I asked Korean American preachers to comment on specific nuances or challenges in preaching to non-Korean American congregants. See Appendix E.

³⁰ Won Moo Hurh and Kwang Chung Kim, *Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation* (Rutherford: Fairleigh Dickinson UP, 1984) 130.

information.³¹ I could not identify any female Korean American pastors in the Midwest and West Coast. Therefore, this study does not provide research data on how second generation Korean American preaching differs in congregations that are led by a female senior pastor.

DESCRIPTION OF THE RESEARCHER

In this study, I take the perspective of a “participant observer” as a second generation Korean American researching in this ethnic context. Born in Chicago, Illinois, I have lived as many of my participants have as a bicultural second generation Korean American and I am also married to a second generation Korean American. Next, throughout my youth I attended a Korean immigrant church in the suburbs of Chicago which also developed an English-speaking Korean American ministry. During my seminary training, I served for two years at a first generation Korean immigrant church near Boston, Massachusetts, as a youth pastor to second generation Korean American teenagers. Therefore, as a “participant observer” I approach the topic of second generation Korean American preaching reflexively with actual experience as an “insider” to this ethnic context. I do not, however, have the distinct advantage of seeing the second generation Korean American church context in a fresh light as would a “non-participant observer.”³² Yet, as Robert Schreiter observes, “one can never know that culture as one does one’s own.”³³

SELECTION OF SECOND GENERATION CONGREGATIONS

As noted in Chapter 1, second generation Korean American English Ministries in America have increasingly expanded their ministry foci in becoming pan-Asian American or multiethnic ministries, that is, serving Asian Americans from various ethnic backgrounds or claiming to minister specifically to members of no single racial or ethnic group, respectively.³⁴ This growing development made the

³¹ Due to my status as a male researcher, I was unable to establish contact with this individual. Specifically, the church administrator was unwilling to provide this female pastor’s contact information.

³² Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis, 1992) 13-16.

³³ Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985) 19.

³⁴ For instance, Curtiss Paul De Young et al. assert that “Christian congregations, when possible, should be multiracial.” See Curtiss Paul De Young, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*

sample pool of homogeneous second generation Korean American congregations considerably narrow. For the objectives of this doctoral thesis, however, I have retained a specific second generation Korean American focus rather than conducting a broader examination of the preaching in Asian American contexts or multiethnic ministries as the whole. The second generation Korean American congregations were selected out of expediency because the lead preaching pastors at these churches were willing to participate in this research.³⁵

QUESTIONNAIRES

This thesis combined the research methods of questionnaires and semi-structured qualitative interviews.³⁶ First, in February and March of 2004, I sent twelve questionnaires to the lead preaching pastors of the 24 second generation Korean American English Ministries (i.e., 288 questionnaires in total). Without sufficient knowledge concerning the potential samples at each church, I relied upon the “snowball sampling” method of participant selection. Norman Blaikie describes this method as an analogy “of a snowball growing in size as it is rolled in the snow....Once contact is made with one member of the network, that person can be asked to identify other members and their relationships.”³⁷ Thus, the lead pastor allocated questionnaires to second generation Korean American young adult congregants in the church (i.e., six men and six women).³⁸ These participants then

(Oxford: Oxford UP, 2003) 2. I suggest that not all churches especially second generation Korean American churches are ready to progress in this direction. In Chapter 6, it will be argued that second generation Korean American congregations must first sort through their cultural chaos and liminality before they can become pan-Asian American or multiethnic.

³⁵ In the course of seeking Korean American pastors’ participation, I established contact with over 100 second generation Korean American congregations in these three regions via phone and/or e-mail.

³⁶ In Chapters 5 and 6, I use the research data gathered from both questionnaires and semi-structured qualitative interviews to supplement each other. That is, the themes discussed in Chapters 5 and 6 regarding second generation participants’ possible selves have been determined based on the questionnaire findings which are then filled out by responses from the semi-structured qualitative interviews.

³⁷ Norman Blaikie, *Designing Social Research: The Logic of Anticipation* (Oxford: Blackwell, 2000) 205-206.

³⁸ I as the researcher had no direct contact with the questionnaire respondents and had no part in distributing the questionnaires to individual participants. The pastors were reminded via e-mail on two separate occasions to ask their church participants to complete and return the questionnaire. Naturally, some Korean American pastors distributed the questionnaires more quickly than others, while one pastor later admitted during his semi-structured interview that he had not allocated questionnaires at all.

had approximately four weeks to complete and return the questionnaire.³⁹ Due to limited financial resources, I could not provide immediate tangible benefits for every respondent choosing to return a completed questionnaire. The informants who completed and returned the questionnaire, however, were eligible for one of six total \$50.00 cash prizes (i.e., two prizes per region).⁴⁰ In total, 101 out of 288 questionnaires were returned for a 35.0 percent response rate.

QUESTIONNAIRE RESPONDENTS

The questionnaire participants were second generation Korean American young adults ranging inclusively from the ages of twenty-two to thirty-six. This selected age group was deliberate in order to limit the scope of this study to second generation Korean Americans. Typically, respondents over the age of thirty-six fall under the rubric of 1.5 generation and I wanted to control this variable to the extent that it was possible. As a basic criterion, the requirements were limited to four key elements. They must be: (1) of Korean ethnic descent; (2) between the ages of twenty-two to thirty-six; (3) born in the United States or immigrated to the United States at the age of five or earlier; and (4) attended the respective church for a minimum of one calendar year. Since this research involves exposure to second generation Korean American ministry and preaching, it was decided that a length of one year provided a sufficient length of time to develop and process these ethnic, social, and religious experiences.

QUESTIONNAIRE CONTENT

Questionnaires were employed to ascertain second generation Korean American church-goers' reflections and experiences concerning second generation Korean American ministry and preaching and to disclose their possible selves.⁴¹ They also facilitated constructing questions for the semi-structured qualitative interviews with second generation young adults and Korean American preachers. In short, the purpose of the questionnaire was to obtain background information on these respondents and identify in a preliminary manner the possible hoped for and

³⁹ Each questionnaire participant was provided with a stamped envelope which upon completion was to be sent to my parents' home address in the United States.

⁴⁰ Checks in the amount of \$50.00 were sent out to the winning participants on May 10, 2004.

⁴¹ For a copy of the possible selves questionnaire, see Appendix B.

feared selves of second generation Korean American informants pertaining to their embodied, relational, and spiritual journeys.

The questionnaire was separated into two main components. Part 1 was delineated into the following eight themes: General Background; Education; Occupation; Family Life; Identity; Church Experience; Gender; and Korean American Preaching. These questions were primarily closed-ended, multiple choice type questions with a few open, short answer questions intermixed. Several of the questions consisted of traditional five-point Likert-type scales. For example, answer choices ranged from: Extremely Dissatisfied, Dissatisfied, Neutral, Satisfied, to Extremely Satisfied. These questions attempted to unveil some pertinent background information that would aid in assessing the second part of the questionnaire regarding the possible selves of second generation participants.

By way of background, Markus and Nurius' original questionnaire was closed-ended and listed 150 positive and negative possible selves classified into one of six functional categories: (1) general descriptors (e.g., creative, selfish, or intelligent); (2) physical descriptors (e.g., good looking, blind, or athletic); (3) life style and life events (e.g., having an attractive social life, being a cancer victim, or alcohol dependent); (4) general abilities (e.g., being able to fix things, able to cook well, or knowledgeable about art or music); (5) possibilities reflecting various occupational alternatives (e.g., business executive, supreme court justice, or prison guard); and (6) descriptors tied to the opinion of others (e.g., being appreciated, loved, or unpopular). Their original questionnaire asked respondents to comment on whether: (a) the item was ever considered as a possible self; (b) how probable this possible self is for them; and (c) how much they would like this possible self to be true for them.⁴²

Hazel Markus and Susan Cross later developed an open-ended version of the possible selves questionnaire for their research on "Possible Selves across the Life Span" published in 1991.⁴³ This open-ended format differed from the closed-ended approach because it enabled respondents to list their hoped for and feared possible

⁴² Hazel Markus, "Possible Selves Questionnaire," Received from Hazel Markus in December 2003, developed in 1987.

⁴³ Susan Cross and Hazel Markus, "Possible Selves across the Life Span," *Human Development* 34 (1991): 230-255.

selves impromptu rather than asking them to select their possible selves from a prescribed answer set. Adapting Markus and Cross' questionnaire for exploring possible selves,⁴⁴ the second part of this study's questionnaire preserved these scholars' open-ended approach to determine what I refer to as "embodied and relational"⁴⁵ and "spiritual" possible selves of second generation Korean American informants. This latter segment explored the following types of possible selves: Hoped For Selves (Embodied and Relational); Feared Selves (Embodied and Relational); Current Selves (Spiritual); Hoped For Selves (Spiritual) and Feared Selves (Spiritual).

First, participants were asked to list some of their hoped for embodied and relational possible selves. Embodied and relational possible selves concern any matters related but not limited to our physical, material bodies or social relations such as: body image, education, occupation, financial status, social status, friendships, and family, among others. For instance, a respondent may disclose that she is "currently working on a master's degree" or that he "is not happy with his self-image." Next, respondents were asked to list some of their feared embodied and relational possible selves that they presently imagine for themselves.⁴⁶ Feared selves involve various self-images in the future that one fears or dreads such as "suffering from cancer" or "becoming homeless."

At this juncture, the present study progressed beyond the scope of Cross and Markus' open-ended questionnaire in order to explore second generation informants' spiritual possible selves. As noted in Chapter 1, spiritual possible selves relate to one's Christian development or spiritual aspirations. In particular, the exploration of second generation Korean Americans' spiritual selves attempts to understand their relationship with God and their roles as agentic beings who contribute to furthering the Christian gospel, its mission, and practice in the world. Informants initially disclosed their current spiritual selves to provide comparison and contrast with future spiritual possible selves. An example of a current spiritual self may include "being

⁴⁴ Ibid., 230-255.

⁴⁵ At the outset, I employed the terms "physical and social" possible selves but later decided that "embodied and relational" better suited the actual connotation for the aims of this study. For this reason, the possible selves questionnaire and interview questions ask for "physical and social" hoped for and feared possible selves and not "embodied and relational" ones.

⁴⁶ Susan Cross and Hazel Markus, "Possible Selves across the Life Span," *Human Development* 34 (1991): 235.

angry with God” or “experiencing an intimate relationship with God.” Thereafter, respondents were invited to list their hoped for spiritual possible selves, for example, “sharing Christ with co-workers.” Lastly, respondents listed their feared spiritual possible selves such as “losing my faith and leaving the church.” For each of the sections on hoped for and feared possible selves (i.e., embodied, relational, and spiritual), participants were asked to circle the two possible selves that were most significant or meaningful to them. Next, they commented on what they have done or have not done to make these most significant possible selves come true for them just as Cross and Markus asked from the informants in their questionnaire.⁴⁷ These particular questions sought to explore second generation Korean American listeners’ significant behaviors in approaching or avoiding these various possible selves.⁴⁸

CODING QUESTIONNAIRES

Each of the responses from these questionnaires was coded for the purpose of analyzing the data. Answers from the closed-ended questions were coded numerically corresponding to the alphabetical answer choices (e.g., 1=A, 2=B, etc.) and the data was later entered into various Microsoft Excel spreadsheets. For open-ended questions, this study adhered to a similar coding strategy implemented by Cross and Markus, that is, categorizing current and future possible selves into different groups/topics determined by the individual participants’ responses.⁴⁹

SEMI-STRUCTURED QUALITATIVE INTERVIEWS

In addition to questionnaires, semi-structured qualitative interviews were conducted at each of the 24 congregations, one with the lead preaching pastor (i.e., 24 interviews total) and one with a second generation Korean American congregant (i.e., 24 total; 12 men and 12 women).⁵⁰ These interviews aimed to listen to the

⁴⁷ Examples of the types of responses that second generation questionnaire participants provided for what they have and have not done are presented in the Appendices. See Appendix L for embodied and relational hoped for possible selves; Appendix M for embodied and relational feared possible selves; Appendix N for spiritual hoped for possible selves; and Appendix O for spiritual feared possible selves.

⁴⁸ Susan Cross and Hazel Markus, “Possible Selves across the Life Span,” *Human Development* 34 (1991): 235.

⁴⁹ Ibid., 235.

⁵⁰ Interviews in the Midwest were conducted during June and July 2004; West Coast interviews took place during August 2004; and interviews on the East Coast occurred during September 2004.

individual voices and experiences of these Korean American pastors and second generation participants as they describe their emerging possible selves and how their life experiences affect the manner in which they hear and interpret sermons. As Robert Stake rightly explains, "The methods of qualitative case study are largely the methods of disciplining personal and particularized experience."⁵¹ The semi-structured questioning approach provided freedom to ask questions with a particular goal in mind, while offering flexibility for preachers' and young adults' responses. Alan Bryman comments:

The researcher has a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has a great deal of leeway in how to reply. Questions may not follow on exactly in the way outlined on the schedule. Questions that are not included in the guide may be asked as the interview picks up on things said by interviewees.⁵²

The rationale behind using semi-structured qualitative interviews was threefold. First, I wanted to listen to the first-hand descriptions of both Korean American preachers and second generation young adults regarding their lives as bicultural Korean Americans, their possible selves, and their experiences with second generation Korean American ministry and preaching. Next, I wanted to assess the level of contextual analysis demonstrated by Korean American preachers as they minister and preach to their second generation Korean American listeners. Third, my objective was to incorporate "triangulation" in order to examine the degree to which participants' responses coincided with or diverged from answers given in the questionnaires. In social research, triangulation seeks to use "a collection of methods... [to] reduce the effect of the peculiar biases of each one."⁵³

⁵¹ Robert E. Stake, "Case Studies," *Strategies of Qualitative Inquiry*, eds. Norman K. Denzin and Yvonna S. Lincoln (London: Sage, 1998) 104. Put differently, Herbert and Irene Rubin state: "Qualitative interviewing is a way of finding out what others feel and think about their worlds." See Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data* (Thousand Oaks: Sage, 1995) 1.

⁵² Alan Bryman, *Social Research Methods* (Oxford: Oxford UP, 2001) 314. Similarly, Rubin and Rubin comment: "The interviewer introduces the topic, then guides the discussion by asking specific questions." See Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data* (Thousand Oaks: Sage, 1995) 5.

⁵³ Norman Blaikie, *Designing Social Research: The Logic of Anticipation* (Oxford: Blackwell, 2000) 263.

INTERVIEW ETHICS

Prior to any interviews being conducted, an introductory letter was sent to the lead pastors at each congregation informing them of my background, research agenda, and also asking permission to conduct interviews with second generation young adult members of their churches. After receiving their consent via e-mail, the interviews at each respective congregation began in the same fashion. As participants arrived, they were asked to fill out an initial questionnaire⁵⁴ concerning biographical details such as: name, age, gender, place of birth, age at immigration (if appropriate), generational identification as an ethnic Korean, preferred ethnic label, education, occupation, marital status, years of church attendance, and whether or not they previously completed and returned the initial possible selves questionnaire. Questions for pastors had some slight alterations such as disclosing the number of years they have been the lead minister of this particular church and listing the denominational affiliation of the church. After completing the questionnaire, participants read and signed a consent form which described their rights as interviewees and requested their permission to incorporate emergent data from the interview in this thesis. Upon completion of the interview, respondents were offered monetary remuneration for their time and efforts.⁵⁵

INTERVIEW QUESTIONS

The questions for the semi-structured qualitative interviews were designed to explore six broad categories: (1) embodied/relational possible selves; (2) spiritual possible selves; (3) ethnic identity; (4) gender issues; (5) Korean American ministry; and (6) Korean American preaching. I attempted to make these interview questions as open-ended as possible.⁵⁶ Questions constructed for preachers and young adults varied slightly based on ecclesial roles. In particular, questions concerning ministry

⁵⁴ Refer to Appendices C and D for a copy of the short interview questionnaire given to each pastor and young adult, respectively.

⁵⁵ Korean American pastors received \$50.00 (U.S.), while second generation Korean American young adults received \$25.00 (U.S.). Pastors were offered more compensation due to the time and effort they gave in distributing questionnaires and finding research participants for this study.

⁵⁶ These interviews sought to ask open-ended and non-leading questions. I take full responsibility for any questions or follow-up questions which may have been leading or suggestive. See Appendices E and F for a list of interview questions for pastors and young adults, respectively. The questions in the interview guides are not separated clearly into six discrete categories. Rather, they are grouped thematically in order to provide coherency for the interviewee.

and preaching focused on the specific nuances from either a ministerial or parishioner point of view.

Interview questions required minor modifications toward the completion of interviews in the Midwest region at the end of July 2004 (i.e., the first region explored). I found that many second generation Korean American participants as well as Korean American pastors encountered some difficulty in understanding the concept of “possible selves.” For this reason, I altered the wording for both the West Coast and East Coast interview questions and removed the possible selves idiom. I also found that some questions were not as relevant as originally conceived. The revised interview questions reflect these contextual considerations as observed in Appendices E and F.

INTERVIEW LOCATION

Most of the semi-structured qualitative interviews (41 out of 48) were conducted in either the pastor’s office or in classrooms within each respective church providing a quiet and familiar setting for each informant. Out of convenience for some informants, 3 interviews were conducted at the pastor’s home (i.e., Pastor Chad, Pastor Morris, and Ivan);⁵⁷ 2 interviews were conducted at the researcher’s home (i.e., Pastor Ben and Gail); and 2 interviews were conducted at a nearby coffee shop (i.e., Pastor Vince and Xander). The interview sessions lasted between 34 and 88 minutes.

CODING INTERVIEWS

The interviews were digitally recorded, fully transcribed, and analyzed by the researcher for the purpose of writing this thesis.⁵⁸ Interview transcripts were read several times in order to code and evaluate participants’ responses. First, I read the transcripts to obtain a general overview of what transpired during the interview.

⁵⁷ For the protection of my interview respondents, all names in this study are pseudonyms. See Appendices G and H for tables on the background of these participating Korean American preachers and second generation young adults, respectively.

⁵⁸ 40 out of 48 interviews were transcribed by the researcher while 8 out of 48 interviews were transcribed by the researcher’s wife. I read through each of these interview transcripts twice while simultaneously listening to the audio files in order to detect and amend discrepancies. This study provides sample transcripts for interviews conducted with Pastor Ben, Jillian, and Fletcher in Appendices I, J, and K, respectively. The interview transcripts in total comprised over 700 pages using single spacing. A hardcopy of the interview transcripts is available from the researcher.

Second, I searched for keywords and emerging categories in both Korean American pastors' and second generation young adults' comments and reflections.⁵⁹ This data was entered into Microsoft Excel spreadsheets for additional analysis. Finally, the transcripts were read in order to locate relevant quotations that addressed the themes to be discussed in the fieldwork chapters (i.e., Chapters 5 through 7).

INTERVIEW PARTICIPANTS

The participants of these semi-structured qualitative interviews included both lead English Ministry preaching pastors and second generation Korean American young adult congregants. Some of these Korean American pastors are technically 1.5 generation Korean Americans not born in the United States but having immigrated to America after living some portion of their lives in Korea. Since this study concerns second generation Korean American preaching, this was not an ideal situation. However, pragmatically, this was the only alternative.⁶⁰

The criteria for the second generation interview respondents were the same as those of the questionnaire: (1) of Korean ethnic descent; (2) between the ages of twenty-two to thirty-six; (3) born in the United States or immigrated to the United States at the age of five or before; and (4) attended the respective church for a minimum of one calendar year. For interview participant recruitment, I relied once more on the snowball method of informant selection. Specifically, the pastor found one interviewee at his church to cooperate in this research endeavor.⁶¹

PROFILE OF RESEARCH INFORMANTS

This section highlights some background on the interview informants which include both Korean American preachers and second generation Korean American young adult listeners. To begin, the sample of Korean American preachers is generally young in age. That is, at the time of fieldwork, the average age was 35.5

⁵⁹ Norman Blaikie, *Designing Social Research: The Logic of Anticipation* (Oxford: Blackwell, 2000) 32.

⁶⁰ As indicated on page 93 (footnote 35), these 24 Korean American pastors were the only ones willing to participate in this study. Thus, I did not have the luxury of choosing purely second generation Korean American pastors.

⁶¹ Since this research involves preaching to second generation Korean Americans, I attempted to procure an equal number of male and female interviewees. Consequently, in an alternate sequence I asked each respective pastor to choose a male or female participant based on the list of 24 churches.

years with the oldest pastor being 45 and the youngest 27. Among these Korean American pastors, 10 out of 24 describe themselves as 1.5 generation Korean Americans; 10 ascribe to a second generation Korean American status; and 4 preachers refer to themselves as falling somewhere in between the 1.5 and second generation labels. The majority of these pastors are married (21 out of 24), while 3 are presently single. Only one pastor is married to a non-Korean American (i.e., Caucasian). All of these Korean American preachers have completed at least master's level seminary degrees from accredited North American theological institutions. The average tenure of these respondents as the lead pastor at each respective church is 5 years and 4 months. Lastly, 14 out of 24 Korean American pastors have had no work experience prior to entering full-time Christian ministry.

The second generation young adult interview respondents are similarly young in age with an average of 26.5 years. The youngest interview participant is 22 and the oldest 34. Unlike the Korean American preachers, most of the young adult informants are single (21 out of 24), while 3 young adults are married to fellow Korean Americans. These second generation young adult participants identify highly with their Korean American ethnicity with 22 out of 24 reporting a Korean American ethnic identity.⁶² The research sample is also well-educated with 21 out of 24 participants receiving a minimum of a bachelor's degree; 6 have obtained master's level degrees; and one informant has earned a juris doctorate (J.D.). The occupations of these informants are varied spanning several different fields. For example, there are 4 teachers; 3 engineers; 3 students (2 undergraduate business majors and 1 graduate student in theology); 2 information technology (IT) professionals; 2 freelance editors; 2 accountants; 2 unemployed participants; 1 college pastor; 1 marketing assistant; 1 attorney; 1 medical biller; 1 church administrative assistant;

⁶² The other two young adult participants maintain a primarily Korean identity. It is important to mention here that the ethnic identity of Korean American preachers and second generation young adult informants is not fixed but fluid. The fixed ethnic identity perspective from the vantage point of assimilation theorists argues that immigrants regardless of ethnic origin will "shed their culture and replace it with the mainstream society's culture." For these Korean American participants and other non-European American ethnic minorities, ethnic identity is often perceived as being more fluid or contextual. As Mary Yu Danico states, "the notion of ethnic identity is constructed and reconstructed depending on the situation." See Mary Yu Danico, *The 1.5 Generation: Becoming Korean American in Hawaii* (Honolulu: U of Hawaii P, 2004) 47-50.

and 1 automotive technician.⁶³ Among these interview participants, 8 completed and returned a possible selves questionnaire in the Spring of 2004. Finally, many of these second generation young adults have attended their respective English Ministries for an extended length of time with an average attendance of over 8 years. To provide additional, personalized background on these respondents, I will now present a short biographical account of three different Korean American interview participants (i.e., 1 preacher, 1 female parishioner, and 1 male congregant).

PROFILE OF PASTOR BEN

Pastor Ben is the lead minister of a second generation Korean American English Ministry in the Midwest that is affiliated with the Presbyterian denomination. Nestled in a middle-class suburb of a large metropolitan area, this second generation English Ministry commenced its first worship service in 1988 to provide an English-speaking ministry for the children of first generation immigrant parishioners. The English Ministry comprises mainly second generation Korean American professionals (both singles and married couples) and some university students and is a subsidiary of the larger first generation Korean Ministry. The first generation congregation purchased a nearby building to house its Christian education department, but currently it accommodates the second generation English Ministry, youth group, and elementary school students. Due to pragmatism, Pastor Ben's English Ministry has remained a "church within a church"⁶⁴ developing its own congregation within a first generation immigrant context.

Reverend Ben arrived in the Autumn of 2002 to serve as the lead English Ministry pastor to this community of approximately one hundred members. He is married to a first generation Korean and has two young children. Pastor Ben completed his ministry training at a conservative, evangelical seminary in the Midwest and has served in previous capacities as a youth pastor and college pastor at two other Korean American churches. Having emigrated from Korea at the age of ten, he considers himself a 1.7 generation Korean American, that is, identifying more closely with the second generation experience than the first generation. Presently,

⁶³ Refer to Chapter 5 (pages 121-122) for a breakdown of occupations among second generation Korean American young adult questionnaire informants.

⁶⁴ Helen Lee, "Silent Exodus," *Christianity Today* 12 Aug. 1996: 53.

three assistant pastors serve alongside of Pastor Ben in various supportive roles coalescing to meet the needs of this growing second generation congregation.

PROFILE OF JILLIAN

Jillian is a 26-year-old single teacher who currently resides in Southern California. She attended a four-year public university and hopes to attain a master's degree in education in the near future. In terms of her family background, Jillian describes her father as an electrical engineer/business entrepreneur, while her mother works as a cashier. Jillian is the oldest of three children and has a younger sister and brother. Although she has attended her present second generation English Ministry for only 1 year, Jillian is a very active church member. She serves the congregation in three different capacities: youth group bible study teacher, outreach ministry, and retreat organizer. In her free time, Jillian enjoys watching movies, television, and spending time with her close friends. As for church experience, she has primarily attended Korean American churches. Finally, with regard to future aspirations, Jillian desires to become a better sixth-grade teacher and a bolder Christian witness to her non-Christian friends.

PROFILE OF FLETCHER

Fletcher, a 24-year-old single IT professional, makes his home near a large urban center in the Midwest. Although his parents raised him in the Presbyterian church, Fletcher interestingly grew up attending Catholic schools for most of his early and adolescent education. He later attended a large, four-year public university in the Midwest majoring in computer science. Both of Fletcher's parents are self-employed. He is the middle child and has two brothers. Fletcher has attended his current second generation English Ministry for over eight years and serves the congregation as an ordained deacon. He has extensive experience in missionary work and has even served communities in Kenya, Africa. In the future, Fletcher envisions himself leaving his current job as a computer programmer, attending seminary, and becoming a minister of a multiethnic congregation.

CONCLUSION

The research design and methods for this study build on what was learned from an earlier pilot project on the topic of second generation Korean American preaching. In summary, the current study incorporates a constructivist epistemology to evaluate the process of meaning construction for Korean American preachers and second generation young adult participants. I intend to demonstrate in Chapters 5 and 6 that second generation Korean American young adults' future self-perceptions are created individually yet in relation to their personal experiences and social contexts. The primary research methods for this study include questionnaires and semi-structured qualitative interviews for the purpose of triangulating the research data so that no single method predominates. In both of these methods, I explore second generation Korean Americans' embodied, relational, and spiritual possible selves and their current perspectives on second generation Korean American preaching. Of significance here is the attempt in this thesis to develop a spiritual category to Markus and Nurius' original possible selves theory for the purpose of enriching and expanding Korean American preachers' approaches to congregational exegesis. Lastly, with regard to the research participants, this thesis explores the preaching ministry through the lens of individual Korean American preachers and second generation young adult congregants in the Midwest, West Coast, and East Coast of the United States.

Having now established the research methods and provided an overview of these Korean American respondents, we will attempt to make meaning out of their unique experiences as bicultural Korean American Christians and as preachers and listeners in the second generation church context. In Chapters 5 and 6, I seek to disclose these second generation informants' embodied and relational possible selves and spiritual possible selves, respectively. Then, in Chapter 7, I will describe the current conditions of the preaching ministry within these participating second generation Korean American congregations.

CHAPTER 5

EMBODIED AND RELATIONAL POSSIBLE SELVES

This chapter discloses second generation Korean American participants' embodied and relational possible selves.¹ Exploration and analysis of these future images of the self reveal not only the innermost hopes and fears of second generation respondents but also the depth to which these young adults' possible selves have been shaped by their past experiences and multifaceted Korean/East Asian and American values. The investigation of these bicultural factors is significant because it will establish the exigency for Korean American preachers to more appropriately address their second generation listeners' ethnic and cultural context during their sermonic preparation.² Additionally, having consciousness of second generation respondents' possible selves, Korean American preachers will later be capable of guiding their hearers toward a broader picture of what is achievable for their Christian lives within an eschatological perspective.

Although second generation Korean American young adults were asked questions regarding their hoped for and feared possible selves in both the questionnaire and semi-structured qualitative interviews, the specific possible selves that are discussed here in Chapter 5 and later in Chapter 6 have been determined by the rate of recurrence within a given category based on the questionnaire data. These possible selves will be further expounded through interview participants' responses.³ The embodied and relational possible selves of second generation participants were coded and categorized into seven broad subject areas.

¹ As defined in Chapter 1, embodied possible selves relate to hoped for and feared future perceptions of the self vis-à-vis the physical or mental including physical dexterity, mental faculty, education, professional career, marital status, family, and others, while relational possible selves regard future ambitions and worries in terms of social networks or interpersonal relationships.

² Jean Phinney notes that "identification with two different groups can be problematic for identity formation in ethnic group members because of the conflicts in attitudes, values, and behaviors between their own and the majority group." See Jean S. Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research," *Psychological Bulletin* 108 (1990): 501.

³ The questionnaire's segment on possible selves was completely open-ended where second generation respondents listed their hoped for and feared possible selves. In other words, these seven categories were not imposed on the respondents. See Appendix B.

The seven hoped for embodied and relational possible selves categories of second generation informants include: marriage/family (e.g., getting married or raising good children); financial/professional (e.g., being financially successful or fulfilling occupational goals); mental/physical (e.g., becoming a positive thinker or having better physical fitness); interpersonal relationships (e.g., deepening friendships); leisure/recreation (e.g., reading more or becoming a skilled golfer); self-discipline (e.g., having self-control); and community/society (e.g., serving disadvantaged neighborhoods). The seven feared embodied and relational possible selves categories include: marriage/family (e.g., not getting married or the inability to have children); financial/professional (e.g., experiencing bankruptcy or job dissatisfaction); mental/physical (e.g., depression or becoming handicapped); interpersonal relationships (e.g., isolation from others); loss of loved ones (e.g., death of parents); community/society (e.g., ignoring the needs of the community); and self-discipline (e.g., wasting time).

The first half of this chapter will explore two prominent embodied and relational possible selves for these second generation participants concerning marriage/family and financial/professional realms.⁴ Although each of the seven emerging categories above is significant to individual respondents to varying degrees, the parameters of this thesis permit in-depth discussion for only the two aforementioned categories.⁵ The latter portion of this chapter will point out relevant implications that these embodied and relational possible selves have for Korean American preachers who seek to preach contextually to their respective second generation Korean American hearers. Table 1 on the subsequent page presents a statistical itemization of second generation informants' embodied and relational possible selves divided along the lines of hoped for and feared possible selves.⁶

⁴ This study does not offer analysis on regional similarities and differences in second generation respondents' possible selves due to having a relatively small questionnaire data sample, that is, Midwest (N=33); West Coast (N=32); and East Coast (N=36).

⁵ As shown in Table 1, the mental/physical selves category generated numerous responses. Specifically, 52 out of 65 hoped for selves in this group pertain to physical selves, namely the desire to become healthier or to exercise more consistently. At the same time, 72 out of 94 feared selves in this domain refer to various corporal anxieties such as developing debilitating illnesses. In order to discuss this topic at greater length, additional research would be both helpful and necessary.

⁶ Due to a limited research sample of completed questionnaires (N=101), I sought to identify emerging trends by the aggregate of second generation young adults' responses instead of how many individuals indicated a particular embodied and relational possible self. Thus, the percentages in this table reflect the sum of participants' responses that correspond to one of these embodied and relational categories

TABLE 1
EMBODIED AND RELATIONAL POSSIBLE SELVES

HOPED FOR	%	MOST SIG.	FEARED	%	MOST SIG.
1 Financial/Professional	25.4	28.5	1 Mental/Physical	36.6	35.3
2 Marriage/Family	25.1	36.9	2 Financial/Professional	25.3	27.7
3 Mental/Physical	21.7	12.3	3 Marriage/Family	19.4	21.0
4 Interpersonal Relationships	11.0	12.3	4 Interpersonal Relationships	8.9	5.9
5 Leisure/Recreational	10.7	3.8	5 Loss of Loved Ones	7.4	9.2
6 Community/Society	4.4	5.4	6 Community/Society	1.2	0.0
7 Self-Discipline	1.7	0.8	7 Self-Discipline	1.2	0.9
TOTAL	100 N=299	100 N=130	TOTAL	100 N=257	100 N=119

MARRIAGE AND FAMILY

To begin this discussion on embodied and relational possible selves, this study found that for these second generation respondents getting married and raising a family are prime future objectives. For example, as Table 1 shows, 25.1 percent of all hoped for embodied and relational possible selves pertain to getting married and having a family.⁷ Another significant finding is that 36.9 percent of hoped for selves concerning marriage/family comprise the most significant life ambitions for these second generation participants.⁸ Although the current predilection for marriage among single respondents is normal particularly at their life stage being between the ages of 22 and 36, this study has found that second generation respondents have internalized a range of external cultural expectations from first generation Korean parents and American society relating to marriage and family life. This section will begin by briefly exploring the competing views of marriage between the Korean

and not based on the actual number of participants. In Chapter 4, I explained that questionnaire participants were asked to circle two of the hoped for selves most important to their self-concepts. The column labeled "most significant" refers to the percentage of possible selves that are considered to be most important to these second generation questionnaire informants.

⁷ More specifically, 37.3 percent of hoped for selves in the marriage/family category (28 out of 75 responses) address the desire to get married, while 34.0 percent of reported feared selves in this grouping (17 out of 50 responses) involve the anxiety induced by remaining single. Simultaneously, 29.3 percent of marriage/family hoped for selves involve having children and an identical proportion concern being a good parent (22 out of 75 responses). Lastly, 13 out of 50 feared possible selves in the marriage/family category relate to an anxiety of infertility.

⁸ Among unmarried interview participants, 38 percent stated that a hoped for possible self is to become married (8 out of 21 respondents).

immigrant community and American culture which impact second generation young adult respondents' self-concepts and their construction of possible selves.⁹

In the Korean immigrant context where Confucian values are strongly endorsed, the family is commonly deemed the fundamental unit of the social order.¹⁰ Through the family, Confucius sought to maintain stability within society.¹¹ The concept of *hyo* or filial piety in Korean families established the overarching ideology where children are expected to obey their parents and show them proper respect in all circumstances.¹² Family reputation and honor are linked directly to children's actions which either beget praise or insult to the name of ancestors and even unborn descendants.¹³ Additionally, through the act of marriage, patriarchal lineages are advanced through producing sons, while daughters leave their nuclear families to continue their in-laws' generational pedigree.¹⁴ It is against this socio-cultural background that Korean immigrant parents place exorbitant stress on their second generation children to marry well and bring tribute to the family by wedding a person whose individual accomplishments and family upbringing engender respect and high social standing within Korean immigrant society.¹⁵

Diverging from the traditional values of their first generation Korean parents, second generation young adults have observed in U.S. society the way Euro-American parents generally perceive the institution of marriage as the commencement of a new family comprised of the two marrying individuals which is

⁹ With regard to the questionnaire sample (N=101), 72 respondents are single; 27 informants are married; and 2 participants are engaged to be married (to Korean Americans). In comparison, 21 out of 24 interview participants are single, while 3 are married. As noted in Chapter 4, the lead pastors selected second generation participants for both the questionnaires and the interviews. Thus, I had no control of the ratio between married and single informants.

¹⁰ Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Families in New York* (Boston: Allyn and Bacon, 1998) 26.

¹¹ *Ibid.*, 26.

¹² Masako Ishii-Kuntz, "Intergenerational Relationships among Chinese, Japanese, and Korean Americans," *Family Relations* 46 (1997): 24; and Susan Oak and Virginia Martin, *American/Korean Contrasts: Patterns and Expectations in the U.S. and Korea* (Elizabeth: Hollym, 2000) 26.

¹³ Greer Anne Ng, "Family and Education from an Asian North-American Perspective: Implications for the Church's Educational Ministry," *Religious Education* 87 (1992): 53. See also Steven P. Shon and Davis Y. Ja, "Asian Families," *Ethnicity and Family Therapy*, eds. Monica McGoldrick, John K. Pearce, and Joseph Giordano (New York: Guildford, 1982) 209.

¹⁴ *Ibid.*, 53-54.

¹⁵ Interview with Pastor Landon. See also Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville: Abingdon, 2001) 81.

not as collectivistic as the Korean immigrant perspective.¹⁶ Second generation Korean Americans have also witnessed in American culture greater autonomy extended to young adults for the sake of their happiness when selecting a marriage partner.¹⁷ These incompatible views on marriage between Korean immigrant and U.S. societies leave bicultural second generation Korean Americans in an onerous predicament. While second generation Koreans welcome the independence proffered by American culture, they concomitantly feel a sense of responsibility not to disappoint their immigrant parents who possess specific guidelines for their children when it comes to significant life choices such as marriage.¹⁸

First, since many Korean immigrant parents lack English fluency and relate more easily to the dynamics in Korean culture, there is pressure for second generation young adults to marry a person of Korean ethnicity. Sociologist Nazli Kibria describes how second generation Chinese and Korean Americans regularly internalize a "boundary dilemma" regarding marriage, in that, young adults consciously restrict their selection of marriage partners based on race and/or ethnicity.¹⁹ Exemplifying this "boundary dilemma" in this current research is Paige, a 31-year-old second generation interview informant, who described her necessity to marry a Korean American spouse. She states:

And even from a really young age like I had it in my mindset that...I had to marry a Korean just so that he can kind of like fit in you know language-wise and just culturally with my family and it wouldn't be all awkward or anything....That was a big reason why...I wanted to marry a Korean.²⁰

In this example, we see that Paige would rather marry a Korean to preserve family harmony than bring disruption through exogamy.

¹⁶ Susan Oak and Virginia Martin, *American/Korean Contrasts: Patterns and Expectations in the U.S. and Korea* (Elizabeth: Hollym, 2000) 174.

¹⁷ For example, Sharon Kim found that 95 percent of her non-Asian survey participants reported that the race of the potential spouse was not an influential factor when choosing a marriage partner. See Sharon Kim, "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches," diss., University of Southern California, 2003, 202.

¹⁸ Interview with Lauren. See also Kenneth P. Choi, "The Emotional Impact of the First-Generation Mindset on Second-Generation Korean-American Youths," diss., Gordon-Conwell Theological Seminary, 2004, 9-24. Interestingly, many second generation questionnaire participants indicate that they have actively prayed for their future spouse in hopes of marrying the "right" person.

¹⁹ Nazli Kibria, "The construction of 'Asian American': reflections on intermarriage and ethnic identity among second-generation Chinese and Korean Americans," *Ethnic and Racial Studies* 20 (1997): 529.

²⁰ Interview with Paige.

Second, many Korean immigrant parents consider marriage outside of one's ethnic group a shameful action to be averted.²¹ For instance, Pastor Landon recounts how many second generation Korean male congregants in his English Ministry are pressured by their first generation parents to marry someone of Korean ethnic descent.²² The dishonor that one brings to the family through marrying a non-Korean can be so intense that "some 'religious' [Korean] parents would not object to their son or daughter marrying a non-Christian, but they would definitely object to him or her marrying a non-Korean."²³ Therefore, it is common that first generation Korean parents, like members of other ethnic/racial groups, perceive out-marriage as contaminating the family/blood line where mixed-race or mixed-ethnic children become unsuitable bearers of the family name.²⁴

In consideration of these first generation Korean perspectives on marriage, it is conceivable that some single second generation Korean Americans attend ethnic-specific congregations not only because they offer religious and social functions as described in Chapter 2, but also since they embody one of the few places in American society to meet potential, co-ethnic spouses.²⁵ Though levels of exogamy for Korean Americans appear to be on the rise in the United States,²⁶ the second generation participants in this study have by and large followed a homogeneous

²¹ Interview with Pastor Landon. See also Sharon Kim, "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches," diss., University of Southern California, 2003, 58.

²² Interview with Pastor Landon.

²³ Karen J. Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," *Gatherings in Diaspora: Religious Communities and the New Immigration*, eds. R. Stephen Warner and Judith Wittner (Philadelphia: Temple UP, 1998) 309.

²⁴ Nazli Kibra, "The construction of 'Asian American': reflections on intermarriage and ethnic identity among second-generation Chinese and Korean Americans," *Ethnic and Racial Studies* 20 (1997): 530.

²⁵ Antony W. Alumkal, "Preserving Patriarchy: Assimilation, Gender Norms, and Second-Generation Korean American Evangelicals," *Qualitative Sociology* 22 (1999): 138. See also Victoria Hyonchu Kwon, *Entrepreneurship and religion: Korean immigrants in Houston, Texas* (New York: Garland, 1997) 104.

²⁶ The exogamy rate among all Korean Americans between the ages of 18-64 in 1980 was 31.8 percent. Korean American males out-married at a rate of 7.5 percent, while Korean American females were found to intermarry at increased levels at 44.5 percent. See Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 226-227. In comparison, 35.5 percent of Chinese American females engage in interethnic marriages versus 22.2 percent of Chinese American males. Japanese American females marry interethnic men at a rate of 41.6 percent, while Japanese American males exhibit exogamy at 21.3 percent. As revealed by this data, Korean American females report the highest interethnic marriage levels, while Korean American males demonstrate the lowest interethnic marriage rates among these three East Asian groups. See William B. Gudykunst, *Asian American Ethnicity and Communication* (Thousand Oaks: Sage, 2001) 190.

principle in their marriage patterns. For instance, 26 out of 27 married questionnaire respondents report that their spouse is of Korean ethnicity, while only 1 informant describes his spouse as Asian who may or may not be ethnically Korean. Moreover, the three married interview participants are wedded to Korean co-ethnics. Consequently, whether valid or not, Pastor Stan indicates that a commonly held perception in Korean immigrant society is that second generation English Ministries can be casual settings to meet future co-ethnic marriage partners.²⁷

During interviews, several unmarried second generation respondents voiced how first generation Korean immigrants' narrow perspectives on marriage have impacted their self-concepts. Firstly, some second generation young adults report unsolicited stigma placed on them by members of the Korean community when they do not marry by a certain age.²⁸ Despite an overall increase in the age of first marriages within the United States, Korean expectations on marital age are especially damaging to the self-concepts of older second generation female participants.²⁹ For example, Hailey, a 34-year-old female respondent, explained how things like marriage "did not fall into place" for her and that she is psychologically affected in Korean immigrant society by "how people may perceive" her status as an older single woman.³⁰ Likewise, Regina, a 28-year-old single informant states: "I think culturally things like marriage you know I think that's a big cultural clash that can bring a lot of hurt into the [family] relationship."³¹

In addition, second generation Korean American males are not exempt from this issue. For instance, Karl, a 23-year-old interview participant, expressed how his parents urgently desire for him to get married: "I think I have plenty of time to get married but you know what my parents have been pressuring me you know and even

²⁷ Interview with Pastor Stan.

²⁸ Some questionnaire respondents, for instance, explain the need to get married by the age of 30.

²⁹ Alice Mathews explains that fewer women in the United States are getting married and many are waiting longer to get married for the first time. For example, in 1999, among all women between the ages of 35 to 44, only 71.2 percent were married. See Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 147. Similarly, the U.S. government census for 2000 reports that 30.5 percent of Korean Americans 15 years of age and older are not married compared to the national average of 27.1 percent, which suggests that Korean Americans are generally waiting longer to get married. See the United States government census bureau website at <http://www.census.gov/prod/cen2000/doc/sf4.pdf>

³⁰ Interview with Hailey.

³¹ Interview with Regina.

like my girlfriend when I talk to her about it [marriage] it's kind of scary."³² Correspondingly, Elden, a 32-year-old respondent, voiced his concern of being socially "left behind" since most of his Korean American friends are already married with young children. He states:

As far as socially I think...the fear is...age and marital status of being left behind....I've got friends who've got kids now. And now they're you know going on to the next stage....So what if their kids are like in junior high and my kids are like in diapers it's gonna be harder for me to spend time with them.³³

Unfortunately, some Korean American pastors in this study acknowledge how they have disseminated pessimistic impulses from the pulpit associating with being an older single person either through sermon illustrations or life examples that hasten the process of marriage.³⁴

The cultural emphasis on marriage within Korean immigrant society may also impact dynamics within second generation English Ministries on a variety of levels. First, it is important that Korean American preachers recognize that some second generation young adult congregants may not be attending their ethnic-specific English Ministries solely out of religious motivations but rather for the purpose of finding a co-ethnic spouse. Second, there are ways that Korean American preachers demoralize their unmarried second generation congregants through statements or examples given from the pulpit or during other church functions that alienate singles. Third, it is significant that Korean American preachers reflect on whether they constrict second generation parishioners' future possibilities to the "married self" which may counterbalance the "celibate self" as intended by God. As Alice Mathews observes, "In the church, singleness is seen as something to get out of, something to fear, something to pray that you never have to experience. There is

³² Interview with Karl.

³³ Interview with Elden.

³⁴ Interviews with Pastor Stan and Pastor Todd. Beside the pressures of marrying someone of Korean heritage and getting married by a certain age, it is important to raise a more tacit issue relating to sexual orientation for second generation young adult congregants which has a bearing on the topic of possible selves and marriage. Specifically, two questionnaire respondents and two interview participants noted the difficulty of discussing sexuality within the Korean American context. Dana, a second generation interview respondent, explained: "Homosexuality that's a huge issue but it's one that is very difficult to talk about, you know. And...I can't be open about it and talking about it [sic]....My very good friend her brother's gay...and their parents disowned him...[and] yeah, he's Korean." Interview with Dana. The topic of sexual preference was also mentioned during the interview with Olivia.

little understanding or acceptance of the notion that both marriage and singleness are gifts from God and that both can be fully embraced.”³⁵

In addition to marrying co-ethnics, second generation respondents also face parental demands to produce offspring and nurture good families. Some second generation interview participants convey that they have reacted conversely to their past upbringing and therefore seek to offer the best possible opportunities for their third generation children. Understanding the past and present experiences of these second generation respondents may shed light on why their embodied and relational possible selves have concentrated so intensely on family life.

As mentioned in Chapter 2, many second generation young adults have grown up in familial situations where first generation immigrant parents struggled with “the language barrier, finding a means of earning a living, family stresses, social isolation, [and] cultural conflict.”³⁶ Hence, the Korean home for second generation participants was commonly seen as a place where parents were not often physically or emotionally present since they worked long hours to provide financially for their family.³⁷ During much of their childhood and adolescence, some second generation participants became self-caring and self-learning individuals, while others referred to themselves as “latchkey kids” confessing that television became their babysitter.³⁸ Second generation interview respondents like Ulysses even describe how his first generation parents’ lack of involvement during his formative years led at times to his exploration of delinquent behavior:

As I’m growing up there’s a lot of curiosity you know how I just explained to you about what parents how we never had like this whole family bond together. I think because there wasn’t that much communication and there wasn’t that much I guess discipline or you know like holding me down there’s a lot of space for me to be curious and to really go and make a lot of trouble.³⁹

³⁵ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 148.

³⁶ Moon H. Jo, *Korean Immigrants and the Challenge of Adjustment* (Westport: Greenwood, 1999) xiii.

³⁷ Interviews with Adam and Gail.

³⁸ Interviews with Elden, Karl, and Olivia. See also Sharon Kim, “Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches,” diss., University of Southern California, 2003, 76.

³⁹ Interview with Ulysses. Daphna Oyserman argues that hoped for possible selves of delinquent adolescents should be researched in conjunction with feared or negative possible selves in the same domain in order to produce a balanced view of self. See Daphna Oyserman, “Possible Selves and Behavior: The Case of Juvenile Delinquency,” diss., University of Michigan, 1987, 59-60.

Ulysses' experience may lend support to sociologist Pyong Gap Min's hypothesis that "Korean parents' long hours of work give them little time to spend at home with their children, which contributes to a wider generational gap and more juvenile delinquency."⁴⁰

When first generation Korean parents were involved in their children's lives, communication became another stumbling block. Since the second generation's primary language is English while first generation Korean parents are fluent in Korean, miscommunication occurred regularly in immigrant households.⁴¹ When asked what their struggles were in Korean immigrant society, 16 questionnaire participants wrote "language" denoting the Korean language as a prominent obstacle for them. Similarly, second generation interview participants described their frustrations caused by language, specifically when communicating with immigrant fathers. For example, Olivia recounts:

And especially my dad too because me and my dad butted heads big-time when...I was in high school and I think a lot of that came from miscommunication. And it's hard it's frustrating when you don't have one common denominator like we just it was always trying we could communicate but it was always frustrated communication and that's always been hard.⁴²

The language barrier for second generation informants heightened the tension within the Korean immigrant home producing unwanted anguish for both parents and children alike. In fact, second generation respondents like Regina believe that lingering wounds still exist for many second generation young adults which carry over from their lived experiences with immigrant parents during their adolescence.⁴³

⁴⁰ Pyong Gap Min, "Korean Americans," *Asian Americans: Contemporary trends and issues*, ed. Pyong Gap Min (Thousand Oaks: Sage, 1995) 227. Correspondingly, Young Lee Hertig observes: "Parents come home exhausted from long hours of physical labor and have no energy for struggling children. They are too physically and emotionally exhausted to offer the guidance children need." See Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville: Abingdon, 2001) 21.

⁴¹ Agnes Kang argues that the Korean language can be employed "at moments of potential conflict" where a speaker discerns social hierarchy and thereby decreases his or her chance of making verbal errors in discourse. The difficulty for second generation Korean Americans is that many are not fluent in Korean nor are they familiar with Korean honorific language which prompts verbal confusion and miscommunication with first generation immigrant parents. See M. Agnes Kang, "Negotiating conflict within the constraints of social hierarchies in Korean American discourse," *Journal of Sociolinguistics* 7 (2003): 302.

⁴² Interview with Olivia.

⁴³ Interview with Regina.

The transition for immigrant parents became increasingly obfuscated as their second generation children found inconsistencies between their Korean homes and what they observed as ordinary within white American families. The complexity of being bicultural for second generation Korean Americans is palpable in the following examples. For instance, Fletcher describes his early experiences being raised by Korean immigrant parents in the United States and says: "Yeah like my parents you know God bless them. They love me. They don't know how to raise kids in the U.S. They probably would have done you know really well according to Korean standards but there was the culture clash."⁴⁴ Another interview informant, Karl, explains the impassive relationship that he has with his traditional Korean immigrant father:

I feel like in the Korean culture...conversing with your dad isn't a very common thing....It's just [a] very understood, implied relationship...like father of course he loves you but it's not like he's gonna talk to you about your day or whatever....He's just...there to approve or disapprove and whatnot and so it's very different... [from the American culture]....You look at [an] American family [that] you see on TV you know how they interact and how the dad will be like oh how's your day son let me you know talk to you for a little bit. It's not there, it's different you know [sic].⁴⁵

Due to these cultural and intergenerational differences, second generation Korean American respondents frequently endeavor to present their third generation children with physical and intangible amenities which their first generation Korean immigrant parents could not extend.⁴⁶ In fact, Pastor Ross states how married second generation congregants provide excessively for their third generation children:

When we become parents ourselves you know we want to be supermoms and we want to be dads who are there and hugging and to an extent that I think we overdo it [laughs]. We put such a value and emphasis on children that I'm shocked. How can you treat your kids that way? You know leave them alone [laughs] piano lesson, violin lesson, tae kwon do lesson, art lesson you know they're just like I mean let them be kids.⁴⁷

While the first generation's sacrifice manifested itself primarily via financial support, second generation young adults have sought not only to bestow on their children

⁴⁴ Interview with Fletcher.

⁴⁵ Interview with Karl.

⁴⁶ One questionnaire respondent, however, described an embodied and relational fear of becoming a housewife. For this reason, the assumption cannot be made that all of these second generation Korean American participants seek to place parenthood above other life ambitions.

⁴⁷ Interview with Pastor Ross.

materially but more notably lending the emotional support which was infrequent or absent during their upbringing.⁴⁸ Pastor Perry observes, “[The] first generation I don’t think took care of the family well enough. I think the second generation is too consumed with their family and I think it’s a reaction to the first generation.”⁴⁹ As such, these examples reveal that second generation congregants are consciously or unwittingly reacting to the disparity they witnessed or endured between their Korean immigrant family and other American families during their past or even the present.⁵⁰

This opening section on possible selves and marriage/family has briefly explored how second generation Korean American respondents’ hoped for and feared possibilities are influenced by role expectations steeped in Korean/East Asian philosophies learned in their immigrant parents’ homes or Western values observed in Euro-American culture.⁵¹ I have also shown how second generation young adult participants’ past experiences have shaped their possible selves especially in relation to their proclivity towards marriage and creating healthy families. Thus, this section has described how the current behavior of second generation Korean American participants is in large measure a response to their past experiences with traditional Korean parents and their desire to care for their third generation children in ways that may diverge from their early lived experiences.

FINANCIAL AND PROFESSIONAL

A second significant embodied and relational category emerging from second generation participants’ responses involves economic security and occupational success. As Table 1 indicates, 25.4 percent of all hoped for possible selves relate in some manner to financial/professional spheres and 28.5 percent of these future possibilities are deemed most significant to these second generation participants.

⁴⁸ In order to become “good parents,” some second generation questionnaire respondents report that they have read books on parenting; consciously spent more time at home; began to hug their children; learned to cook well; and even found more flexible careers to better care for the family.

⁴⁹ Interview with Pastor Perry.

⁵⁰ A common description of second generation respondents was that they were “not truly Korean” and “not truly American” but “somewhere in between.” Interviews with Caleb, Elden, Hailey, Jillian, Paige, and Valerie. Similarly, as Karl expressed, second generation Koreans in most cases “have to really bring those two things [cultures] together and make it work” which can “be very difficult.” Interview with Karl.

⁵¹ Several interview participants indicated that their first generation immigrant parents taught them about Korean cultural values within a domestic setting. Interviews with Caleb, Elden, Gail, Jillian, Karl, Lauren, Miles, Quentin, Regina, and Wendy.

This segment on financial and professional possible selves shows the extent to which both Korean and American cultures have affected second generation informants' life choices which should be explored by Korean American preachers during their congregational analysis. Particularly relevant in this section will be sociologist Eun-Young Kim's notion of the Korean "cultural model of success" whereby first generation parents determine success principally as the accretion of monetary wealth and the attainment of prestigious careers.⁵²

Beginning with financial security, various second generation participants express their interest in becoming monetarily affluent.⁵³ Again, it is pertinent here that we understand how second generation young adults' past experiences influence their current behavior and future motivations. The desire to become materially prosperous among second generation respondents may stem from various factors. One credible explanation is that many second generation Koreans have witnessed their immigrant parents' economic hardships in the United States either in the past or present which instigate an internal yearning for financial comfort.⁵⁴

Some second generation participants described the turmoil experienced by their immigrant parents who battled to survive in the United States. In fact, bankruptcy or severe poverty became a reality for the immigrant parents of certain second generation informants.⁵⁵ For instance, Olivia explains that between the ages of 9 and 12 her parents were bankrupt and therefore needed to work various odd jobs.⁵⁶ She states, "They [parents] work at a swap meet right now. And we started doing that since I was about eight. So I was always you know either working underneath like a workshop table or you know working as a child."⁵⁷ Similarly, Sally communicates how her proclivity towards financial security may derive from seeing the financial trouble of her immigrant parents:

⁵² Interview with Valerie. See also Eun-Young Kim, "Career Choice among Second-Generation Korean-Americans: Reflections of a Cultural Model of Success," *Anthropology and Education Quarterly* 24 (1993): 228.

⁵³ Twenty percent of hoped for embodied and relational possible selves involve financial security (15 out of 75 responses). In comparison, 5 out of 24 interview participants report an embodied hoped for self of becoming economically prosperous.

⁵⁴ Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville: Abingdon, 2001) 30.

⁵⁵ Interviews with Olivia, Paige, and Sally.

⁵⁶ Interview with Olivia.

⁵⁷ Interview with Olivia.

Fifth-grade into my junior year a lot of stuff happened like financially which probably might play a part in why I chose accounting. But like everything like basically things just fell apart. We lost or one of our stores burned down so we lost I guess income from that store for a long time....I know that my parents were struggling financially.⁵⁸

Moreover, among second generation questionnaire responses, 53.8 percent of feared possible selves in the financial/professional category (35 out of 65 responses) refer somehow to future monetary anxiety. Based on these examples, it appears that some second generation informants are motivated both in their present lifestyle choices and in their construction of possible selves by the difficult past experiences of their Korean immigrant parents seeking to live in a foreign land.

The burden to retire immigrant parents has been mentioned as another primary motivation for accruing economic gain.⁵⁹ For instance, Miles acknowledges that his longing to become financially successful developed from parental pressure and their expectation for him to make their retirement feasible. When asked what his struggles were as a second generation Korean American male, Miles responded:

[I have] the burden or the pressure to get a job and to make a lot of money, to get married and to have a family and support them financially, spiritually, or whatever and to retire my parents. Yeah those are like [the] biggest things....They [parents] pressure me to get a job and stuff and to do all these things just to make a lot of money. Yeah so that's been kind of stressing me out. I feel a lot [of] pressure.⁶⁰

For some second generation participants, caring materially for aging parents is a normal response in showing formal appreciation for what they have already received. In effect, providing care for elderly parents is a central duty in accordance with the concept of filial piety.⁶¹ As Quentin relates, "I've had a pretty good life... [and] went to good schools. My parents have always provided for me. And I guess I just look forward to providing for them once they get older and I can provide."⁶² These examples correspond with Sharon Kim's study where she found that second generation Korean Americans "expressed a sense of duty and pressure to 'pay back'

⁵⁸ Interview with Sally.

⁵⁹ Interview with Pastor Landon.

⁶⁰ Interview with Miles.

⁶¹ Kwang Chung Kim, Shin Kim, and Won Moo Hurh, "Filial Piety and Intergenerational Relationship in Korean Immigrant Families," *International Journal of Aging and Human Development* 33 (1991): 236.

⁶² Interview with Quentin.

their parents for their years of sacrifice and hard work to ensure a better future for them.”⁶³

During interviews, some Korean American pastors indicated concern over their second generation congregants’ ambition of financial prosperity, which they conjectured derives mainly from Korean immigrant parental expectations.⁶⁴ Pastor Francis, for instance, observes how first generation parents are known to lay guilt on the second generation whenever their children appear to stray from their immigrant parents’ ideal dreams:

Part of the reason our parents told us they came here [to America] was so that we could be wealthy and prosperous. And that’s a huge burden for a lot of our [second generation] people to bear because they love their parents and they’ve seen all the sacrifice that their parents constantly referred to. How can they then throw it all away at the moment of payoff?⁶⁵

In actuality, Korean American preachers can empathize with their second generation young adult members because they are not exempt from these economic values of success placed on them by their first generation Korean parents. As Pastor Xavier states, “My parents...didn’t immigrate here to see me become a pastor....They immigrated and suffered and worked in their store hoping that I would get a good education and live [a] ‘productive American life.’”⁶⁶ Some Korean American pastors even express how certain Korean immigrant parents teach their second generation offspring to cherish a comfortable lifestyle where success is often defined by purchasing nice homes, driving the best cars, and taking exotic vacations.⁶⁷ From these examples, one could argue that first generation Korean values have contributed to the second generation’s determination for financially successful possible selves.⁶⁸

However, a more prevalent hoped for possible self than being financially secure for second generation respondents is the parental expectation to become

⁶³ Sharon Kim, “Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches,” diss., University of Southern California, 2003, 96.

⁶⁴ Interviews with Pastor Francis, Pastor Morris, and Pastor Uriah.

⁶⁵ Interview Pastor Francis.

⁶⁶ Interview with Pastor Xavier.

⁶⁷ Interviews with Pastor Perry and Pastor Ross.

⁶⁸ Concurrently, 4 second generation questionnaire respondents reported how they perceive materialism to be a common trait acquired from the dominant American society. See also Antony W. Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 123-125.

professionally successful which can be a major psychological burden. That is, 80 percent of the reported hoped for embodied and relational possible selves in the financial/professional category relate to thriving in vocational pursuits (60 out of 75 responses).⁶⁹ Pastor Ross describes the stress on second generation young adults to satisfy their Korean immigrant parents' vocational hopes: "There's also a very strong emphasis on career and of course I think it's that immigrant it's the parents saying you know I'm doing this [menial job] so you could wear the tie [laughs]."⁷⁰

Interestingly, Frederick Leong and Elayne Chou report that "Asian Americans' career choices are strongly affected by parental pressure" and that they are the only racial minority group "to list parental pressure as a top five factor among the most influential factors in career choice."⁷¹ Thus, it is not surprising that close to 90 percent of second generation participants in the questionnaire sample have selected vocational paths that are either lucrative or respectable in the Korean immigrant community including: physicians, engineers, lecturers, and business-related fields (e.g., accountancy or managerial positions).⁷²

The occupational choice among second generation questionnaire participants (N=101) can be classified as follows: 32 business/corporate field; 24 teaching; 17 medicine; 11 engineering; 4 law; 3 church-related ministry; 2 architecture; 2 automotive mechanic; 2 homemakers; 1 unemployed; 1 beautician; 1 military service; and 1 urban planning. On the other hand, second generation interview participants (N=24) held occupations that were somewhat less concentrated in "prestigious careers": 5 business or computer-related work; 4 teachers; 3 engineers; 3 students (2 undergraduate business majors and 1 theology graduate student); 2 freelance editors; 1 lawyer; 1 college pastor; 1 medical biller; 1 administrative

⁶⁹ At the same time, 46 percent of feared possible selves in the financial/professional category pertain to occupational matters (30 out of 65 answers). 10 out of 24 second generation interview participants described hoped for possible selves relating to their professions. Several second generation questionnaire participants have taken proactive measures in order to enter into their desired vocations or improve their occupational status such as: studying for appropriate exams; earning relevant degrees or certifications in the field; or taking on new responsibilities at work.

⁷⁰ Interview with Pastor Ross.

⁷¹ Frederick T. L. Leong and Elayne L. Chou, "The Role of Ethnic Identity and Acculturation in the Vocational Behavior of Asian Americans: An Integrative Review," *Journal of Vocational Behavior* 44 (1994): 167.

⁷² Grace Kao, "Group Images and Possible Selves among Adolescents: Linking Stereotypes to Expectations by Race and Ethnicity," *Sociological Forum* 15 (2000): 428.

support worker; 1 auto technician; and 2 unemployed and seeking work (i.e., marketing/research work and teaching).

Although a number of second generation respondents currently work in prestigious occupations, a high percentage of these young adults appear discontent with their vocations. To illustrate this point, I specifically asked second generation questionnaire participants to list their present occupation as well as their ideal vocational interest. Among questionnaire informants completing both questions (N=92), 39 second generation Korean American young adults are presently working in fields that are related to what they hoped for themselves, whereas 53 are currently working in occupations that they either do not enjoy or drift from their ideal career objectives. Specifically, some questionnaire informants report entirely divergent occupational paths between what they currently do and the jobs they would actually prefer such as: accountant versus musician; doctor versus commercial pilot; college instructor versus television anchor woman; and computer professional versus movie/music director.⁷³

Here, Markus' concept of self-schemata may be beneficial for elucidating the dichotomy between second generation participants' desired and actual occupations. Self-schemata constitute an individual's awareness of ability in a particular realm and that ability is salient to his or her self-identity.⁷⁴ On the opposite spectrum, aschematic individuals "do not recognize their ability in a given domain, and they do not assign their ability critical personal importance."⁷⁵ The struggle for some second generation participants may be that while they identify with certain innate schemata concerning their occupational ambitions or other life quests, they also embrace their Korean immigrant parents' belief that "abilities are relatively more changeable over a long span of time through the effort the person expends."⁷⁶ Consequently, in the eyes of their first generation Korean parents, second generation children have no excuse to fail in their vocations and life pursuits because effort inevitably facilitates

⁷³ During interviews with second generation respondents, I did not have time to ascertain the level of satisfaction or displeasure with current occupational endeavors.

⁷⁴ Susan E. Cross and Hazel Rose Markus, "Self-Schemas, Possible Selves, and Competent Performance," *Journal of Educational Psychology* 86 (1994): 423. The original concept of self-schema or self-schemata can be found in Hazel Markus, "Self-Schemata and Processing Information About the Self," *Journal of Personality and Social Psychology* 35 (1977): 63-78.

⁷⁵ *Ibid.*, 424.

⁷⁶ Hazel Rose Markus and Shinobu Kitayama, "Culture and the Self: Implications for Cognition, Emotion, and Motivation," *Psychological Review* 98 (1991): 244.

achievement. Moreover, it could be suggested that second generation questionnaire respondents have vocational discontentment because they have pursued career paths in which they are actually aschematic, either having no formal acknowledgement of a specific skill in that field or having no innate interest.⁷⁷

A second plausible reason for occupational dissatisfaction among research participants is that second generation young adults' current professions have been selected not because they necessarily enjoy their line of work but because they generate high income or they are considered stable careers in Korean immigrant circles. For instance, when I asked second generation interview informants what motivates them in their vocations, Fletcher, a computer professional, responded: "I'm not motivated. It's my job and it's what I'm going to do because they're paying me to do it. I don't really find too much reward in it. I guess the thing that I really want to do is work with people."⁷⁸ Along the same lines, Tobias described his rationale for working in the computer industry: "In my job I guess I got the job pretty much for financial reasons [laughs]. It wasn't that I had like an incredible love for computers or anything like that [laughs]. So I would say definitely money is a driving force."⁷⁹ Finally, Sally stated her reasons for becoming an accountant: "Let's see [laughs] this is really bad but...money makes the world go around. It's sad but it does. And I realize that it's very stable, the position."⁸⁰ It would seem from these respondents' reflections that the career choices of some second generation young adults are selected according to the salary or prestige of the vocation and not by what the individual actually enjoys or envisions as an ideal occupational self.

Not only are many second generation respondents possibly working in incompatible fields to their desired occupational visions, it is plausible that those in professional careers will inevitably confront discrimination or "glass ceilings" in American companies due to their East Asian countenance. Deborah Woo relates that

⁷⁷ Susan E. Cross and Hazel Rose Markus, "Self-Schemas, Possible Selves, and Competent Performance," *Journal of Educational Psychology* 86 (1994): 424. Whereas Robert Bellah and his colleagues argue that in white American society, "the ultimate ethical rule is simply that individuals should be able to pursue whatever they find rewarding," it appears that second generation Korean Americans are often confined to the occupational paths pre-selected by their immigrant parents. See Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Stephen M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (New York: Harper and Row, 1985) 6.

⁷⁸ Interview with Fletcher.

⁷⁹ Interview with Tobias.

⁸⁰ Interview with Sally.

glass ceilings are “artificial” barriers that are not based on one’s intellect or merit.⁸¹ The two most common forms of glass ceilings for ethnic minority employees are lack of membership within informal white networks and the need to perform better than whites to excel in their careers (i.e., promotions and salary increases).⁸² Since most of the interview participants do not currently work in corporate settings and are relatively young in age, the extent to which glass ceilings have been encountered is minimal. However, there is keen awareness among some of these respondents of the overt and implicit discrimination against Korean Americans and other ethnic minorities within U.S. corporations.⁸³ For example, Quentin explains his awareness of artificial barriers in the corporate world: “If you look at my firm most of the partners that became partners are Caucasian. The only Asian partners are the partners that are actually working with Asian companies and the Asian regions....I don’t think I’ll ever reach partner because I will not be accepted as one.”⁸⁴

The irony of these artificial barriers particularly for second generation Korean American young adults is that their Korean immigrant parents firmly believe in the “powerful ideological view that the American Dream is available to all who would simply ‘work hard.’”⁸⁵ Since various first generation immigrants have succeeded with relatively low cultural and linguistic fluency, they anticipate that their U.S. born and/or raised second generation children will find few roadblocks in obtaining financial and professional success. The reality though for some second generation Korean American young adults is that the dominant white society has created impediments where their high levels of education and aptitude can take them only so far up the company ladder. In other words, as Elsie Smith observes, “Oppressive conditions - namely, racism, discrimination, and prejudice - may delimit a person’s ability to fulfill his or her potential” or embodied and relational possible selves.⁸⁶

⁸¹ Deborah Woo, *Glass Ceilings and Asian Americans: The New Face of Workplace Barriers* (Walnut Creek: Altamira, 2000) 45.

⁸² *Ibid.*, 45.

⁸³ In fact, 4 questionnaire participants wrote “glass ceilings” as a primary struggle they have experienced in American society.

⁸⁴ Interview with Quentin.

⁸⁵ Deborah Woo, *Glass Ceilings and Asian Americans: The New Face of Workplace Barriers* (Walnut Creek: Altamira, 2000) 45.

⁸⁶ Elsie J. Smith, “Ethnic Identity Development: Toward the Development of a Theory Within the Context of Majority/Minority Status,” *Journal of Counseling and Development* 70 (1991): 183.

Now that we have explored second generation Korean American respondents' most significant embodied and relational possible selves involving marriage/family and financial/professional spheres, the remaining portion of this chapter seeks to alert Korean American preachers to two major implications that particularly Korean/East Asian values may have for their second generation young adult listeners' future embodied and relational potentialities, those being, the fear of failure and insularity.

FEAR OF FAILURE

Recent scholarship on second generation Korean Americans reveals that first generation parents' cultural and familial expectations may produce various unhealthy responses from their second generation progeny. For example, Eun-Young Kim's research on second generation Korean Americans' career choice reports three destructive consequences that first generation parental expectations can have for second generation young people. She states, "Sometimes the burden results in mental health problems, in estranged parent-child relationships, or in social delinquent behaviors."⁸⁷ Similarly, Kenneth Choi, in his study on the effects of first generation church leadership styles on second generation youth, indicated that second generation Koreans frequently experience anxiety and even depression as a result of Korean parents' expectations for success.⁸⁸

This study has found that when parental expectations for success are not or cannot be satisfied by members of the second generation, they internalize a twofold fear of failure.⁸⁹ First, it can produce a performance-centered life; or second, it can limit risk-taking abilities among second generation young adult respondents. First of all, it appears that some second generation congregants internalize an endless cycle of achievement where they feel the necessity to meet the approval of their first

⁸⁷ Eun-Young Kim, "Career Choice among Second-Generation Korean-Americans: Reflections of a Cultural Model of Success," *Anthropology and Education Quarterly* 24 (1993): 242. Similarly, Rachelle Strauss and Wendy Goldberg comment: "Inherent in the notion of possible selves is also the likelihood of poor psychological adjustment if individuals cannot achieve their ideal self-conceptions." See Rachelle Strauss and Wendy A. Goldberg, "Self and Possible Selves During the Transition to Fatherhood," *Journal of Family Psychology* 13 (1999): 246.

⁸⁸ Kenneth P. Choi, "The Emotional Impact of the First-Generation Mindset on Second-Generation Korean-American Youths," diss., Gordon-Conwell Theological Seminary, 2004, 74.

⁸⁹ Along the same lines, Elaine Kim explains that the children of Korean immigrants do not want their parents to witness failure. See Elaine H. Kim, "Korean Americans in U.S. Race Relations: Some Considerations," *Amerasia Journal* 23 (1997): 77.

generation parents.⁹⁰ For instance, Quentin, a 26-year old accountant, explains: "I feel that I need to do better than my parents because that's what they expect want me to do and also because...I want to show them that you know they didn't waste time on me [*sic*]." ⁹¹ Within the Korean immigrant context, a parent will often function as "a valued other" or "someone whose favorable opinion we strongly desire."⁹² The internal struggle for some second generation Korean Americans is that their desire to meet the requirements of their first generation parents may lead to a performance-driven existence where they feel constantly pressured to achieve simply for the gratification of significant others.⁹³

The fear of failure is also reflected in some second generation respondents' inability to take risks due to latent anxiety of disappointing oneself or salient others. For instance, when asked what his future embodied and relational fears were Miles commented: "Physically being poor, living on the street, not married, failing at basically everything. I fear failing that's like my biggest fear - failing. That's why I don't really take risks and just you know making money or not making money is my biggest fear."⁹⁴ In a similar way, Sally responded, "I have this fear that I'm going to fail. I don't know why because I'm just not sure of what's next and how to perceive when something comes along. So I'm always afraid I'm going to fail so I'm always like stressed out."⁹⁵ Although Markus and Nurius contend that "only the individual himself or herself can determine what is possible, and only the individual can decide what is challenging, confirming, or diagnostic of this possibility,"⁹⁶ it appears that for many second generation Korean Americans the first generation Korean cultural model of success has become a crippling ethos that can stimulate the fear of failure and also deter them from attempting any number of possible selves.

⁹⁰ As Table 1 indicates, 25.3 percent of embodied and relational feared possible selves are connected to the financial/professional category. Specifically, 53.8 percent of feared possible selves in this group relate to failure in securing adequate finances, while 46.2 percent concern failing professionally.

⁹¹ Interview with Quentin.

⁹² Morris Rosenberg, *Conceiving the Self* (New York: Basic, 1979) 84.

⁹³ Jennifer Kerpelman and her colleagues found that African American female teenagers either fulfill or fall short in their pursuit of educational and vocational goals in conjunction with the level of encouragement provided by their African American mothers. See Jennifer L. Kerpelman, Marie F. Shoffner, and Sabrina Ross-Griffin, "African American Mothers' and Daughters' Beliefs About Possible Selves and Their Strategies for Reaching the Adolescents' Future Academic and Career Goals," *Journal of Youth and Adolescence* 31 (2002): 290-291.

⁹⁴ Interview with Miles.

⁹⁵ Interview with Sally.

⁹⁶ Hazel Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 963.

William Purkey's concept of the "whispering self" becomes valuable here for making sense of this fear of failure exhibited by these second generation Korean American participants. In his book, *What Students Say to Themselves: Internal Dialogue and School Success*, Purkey explores the inner voice of students and how internal dialogue or the "whispering self" may positively or negatively contribute to success or failure in school.⁹⁷ He defines the "whispering self" as

that part of consciousness that constantly speaks internally, often in innuendo and half-truths. *It is the current self with a voice.* This voice is a critical ingredient in understanding self-concept, self-esteem, and self-efficacy and how they are developed and maintained.⁹⁸

According to Purkey, students who engage in pessimistic internal dialogue eventually fulfill their negative prophecies.⁹⁹ Thus, he sees the role of teachers and parents as crucial in helping students "reduce or eliminate the sources of destructive student self-talk."¹⁰⁰ Concurrently, Purkey recognizes the importance of "positive and realistic self-talk" which acknowledges students' limitations but also affirms their potential.¹⁰¹ For the second generation participants above, their whispering selves may be detrimental in that they reinforce negativity and the fear of failure. It is critical that Korean American preachers actively listen to the whispers of their second generation young adults which may emit a performance-oriented perspective or an incapability of taking risks.

This notion of the fear of failure may further assist these Korean American preachers in understanding the connection between their second generation participants' behavior and motivation. Daphna Oyserman posits that not all possible selves will be completed either because a person is not given a chance to perform the intended behavior (which may be outside of their control) or the possible self was an insufficient motivator in carrying out the future self to a conclusion.¹⁰² For some of

⁹⁷ William Watson Purkey, *What Students Say to Themselves: Internal Dialogue and School Success* (Thousand Oaks: Corwin, 2000) 1-3. See also Mary Watkins, *Invisible Guests: The Development of Imaginal Dialogues* (Woodstock: Spring, 2000).

⁹⁸ Ibid., 4.

⁹⁹ Ibid., 3.

¹⁰⁰ Ibid. 3.

¹⁰¹ Ibid., 7.

¹⁰² Daphna Oyserman, "Possible Selves and Behavior: The Case of Juvenile Delinquency," diss., University of Michigan, 1987, 24.

these second generation respondents, this fear of failure may result in the unsuccessful execution of embodied and relational hoped for possibilities. At the same time, it puts into question whether the emergent embodied and relational possible selves are significant future images of the self for second generation participants or the cultural expectations of their first generation Korean parents.¹⁰³

INSULARITY

Another central implication regarding second generation participants' embodied and relational possible selves is that the current longing for marriage and family life as well as financial and professional attainment has contributed to insular lifestyles which can disengage them from the larger society. Insularity, as described by second generation young adults, may take one of two forms. First, Adam suggests that second generation Korean Americans typically display ethnic/racial insularity in their propensity not to interact socially with those outside of their own Korean or broader Asian American circles.¹⁰⁴ In fact, several second generation interview informants indicated that their social relationships and friendships are mainly with fellow co-ethnics and to some extent other Asian Americans.¹⁰⁵

Second, interview respondents notice insularity among second generation Korean Americans in terms of isolating themselves from societal matters. For instance, Paige describes how second generation young adults are commonly sheltered within their English Ministries. She asserts that second generation congregations have generally turned into "a Korean American Christian bubble"¹⁰⁶ where "we don't talk about like outside issues that much like the war."¹⁰⁷ In the same vein, Fletcher envisions his second generation English Ministry becoming "a holistic type of ministry."¹⁰⁸ Specifically, he believes that second generation Korean American congregations frequently

¹⁰³ For instance, some second generation questionnaire respondents who indicated financial concerns as significant feared possible selves have not made concerted efforts to save money for the future or apply for jobs.

¹⁰⁴ Interview with Adam.

¹⁰⁵ Although I did not ask direct questions regarding the ethnicity of friendships, 9 interview participants stated that their closest friendships are typically with Korean Americans and other Asian Americans within their second generation English Ministry.

¹⁰⁶ Interview with Paige.

¹⁰⁷ Interview with Paige.

¹⁰⁸ Interview with Fletcher.

miss the social injustice aspect of church where we need to we're called to I don't know clothe the naked, feed the hungry, visit the imprisoned. I think those more direct commands by Jesus are really hard for Korean [American] churches to do....Maybe more focus on outer community than inner community. More involvement in city government, political even [*sic*].¹⁰⁹

Correspondingly, few second generation questionnaire participants reported embodied and relational possible selves that sought to improve their communities or the wider world. As Table 1 indicates, only 4.4 percent of hoped for possible selves and 1.2 percent of feared possible selves in the questionnaire data relate to making an impact in society. Likewise, among the 24 second generation interview participants, only 3 individuals mentioned specific possible selves that in some fashion promote societal advancement such as: playing a bigger role in society;¹¹⁰ being immersed in diverse communities;¹¹¹ and having greater emphasis on marginalized people.¹¹²

While a range of explanations exist for the insularity of second generation participants' embodied and relational possible selves, I suggest that there are two more convincing arguments.¹¹³ First, the inward-looking future possibilities of second generation respondents may reflect the insularity of the possible selves concept as a social psychological framework. Since the possible selves model asks individuals to speculate on their specific potentialities in future states, the natural response is that participants will concentrate on aspects of the self that pertain closely to their individualized goals and fears.

Second, and perhaps more significantly, I suggest that the insularity reveals the fact that many second generation Korean Americans have deliberately or uncritically accepted their parents' Korean/East Asian cultural values which focus primarily on the family unit and achievement. As reflected in Quentin's comments above, various second generation Korean Americans have personally witnessed the struggle and sacrifice of their Korean immigrant parents in the United States and consequently seek not to disappoint them. As Young Lee Hertig observes,

¹⁰⁹ Interview with Fletcher.

¹¹⁰ Interview with Quentin.

¹¹¹ Interview with Regina.

¹¹² Interview with Fletcher.

¹¹³ Two other likely causes may be (1) that various second generation Korean Americans in contemporary English Ministries have not been challenged to think of tangible ways to improve their communities; and that (2) given additional time for reflection second generation Korean American participants have other unnamed embodied and relational possible selves that are more community-oriented in nature.

Their vicarious experience of having success and status through their children keeps Korean immigrants going even if their own dreams are shattered by manual labor. No wonder second-generation Korean Americans consider their parents' strong educational values to be a heavy load to bear.¹¹⁴

Although I do not suggest in any way that matters related to one's family and success are inconsequential, the corollary of this emphasis on Korean/East Asian values and philosophies is that second generation Korean Americans can become so engrossed with their own family and their accomplishment that there is seldom time or energy to seek communal or service activities that improve others' situations.

CONCLUSION

In this chapter, I have sought to identify the embodied and relational possible selves of second generation Korean American respondents. From the research data, it is evident that second generation young adults' possible selves concentrate predominantly on marriage/family and financial/professional dimensions which appear to reflect their past experiences and the cultural values of their first generation Korean immigrant parents. It is perhaps for this reason that Andrew Sung Park aptly explains: "to Asians, it is *parens, ergo sum*, 'The parents are, therefore I am.'"¹¹⁵

The principle danger here is that the internalization of these Korean/East Asian philosophies can lead various second generation respondents to embrace possible selves that veer from their ideal potentialities, especially with regard to finding a marriage partner or choosing an appropriate profession. Moreover, the desire to satisfy Korean immigrant parents' expectations may trigger performance-driven attitudes that kindle within second generation Korean Americans a fear of failure or insularity. At this stage, it seems that the cultural expectations of Korean immigrant society may have generated "negative possible selves" among members of the second generation which "can be powerfully imprisoning because their associated affect and expectations may stifle attempts to change or develop."¹¹⁶ In contrast, through the sermonic process, I will suggest in later chapters how Korean

¹¹⁴ Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville: Abingdon, 2001) 29.

¹¹⁵ Andrew Sung Park, *Racial Conflict and Healing: An Asian American Theological Perspective* (Maryknoll: Orbis, 1996) 81.

¹¹⁶ Hazel Markus and Paula Nurius, "Possible Selves," *American Psychologist* 41 (1986): 963.

American preachers can show their second generation listeners that their possible selves are not immutable and that they have complete authorization to imagine new embodied and relational possible selves which exhibit God's eschatological purposes.¹¹⁷

The objective in Chapter 6 will be to introduce a spiritual dimension to the possible selves theory. Specifically, I seek to explore and analyze the spiritual hoped for and feared possible selves of these second generation participants which will inform Korean American preachers of their second generation young adult hearers' future aspirations and concerns in the spiritual realm.

¹¹⁷ Ibid., 963.

CHAPTER 6

SPIRITUAL POSSIBLE SELVES

Developed purely as a social psychological construct, Markus and Nurius' theory of possible selves was not necessarily intended to cogitate on future spiritual ambitions and fears.¹ Nevertheless, I seek to extend their possible selves model in this chapter by establishing a spiritual category taking the theological perspective that second generation Korean American congregants are "creature[s] of possibility"² who "can be remarkably full persons, open to the widest possible experiences of self, and can be very effective change agents [in the spiritual domain]."³

This chapter begins by discussing the current spiritual status of second generation Korean American English Ministries. In particular, I will describe and re-interpret cultural anthropologist Gerald Arbuckle's model for understanding cultures in transition to make sense of the present transitional situation of second generation Korean American congregations. Due largely to their overlooking of ethnic and cultural issues, I will argue that many second generation Korean American English Ministries are experiencing what Arbuckle refers to as "cultural chaos" and "liminality."⁴

The latter part of this chapter explores second generation Korean American participants' spiritual possible selves. My objective will be to demonstrate how these second generation informants' future spiritual perceptions of themselves have not only been impacted by both Korean and American cultural and religious philosophies but also how they further typify the chaotic and liminal condition within their English Ministries. In short, the primary contention of this chapter is that it will become critical for Korean American preachers to identify and deal with this cultural

¹ Markus and Nurius' original questionnaire asked informants regarding the likelihood of the following three possible selves: religious, saint, and minister/priest. Acknowledging their recognition of these more "spiritual" categories, this chapter elaborates on the insights that spiritual possible selves may impart to Korean American preachers in the sermon process. See Hazel Markus, "Possible Selves Questionnaire," Received from Hazel Markus in December 2003, developed in 1987.

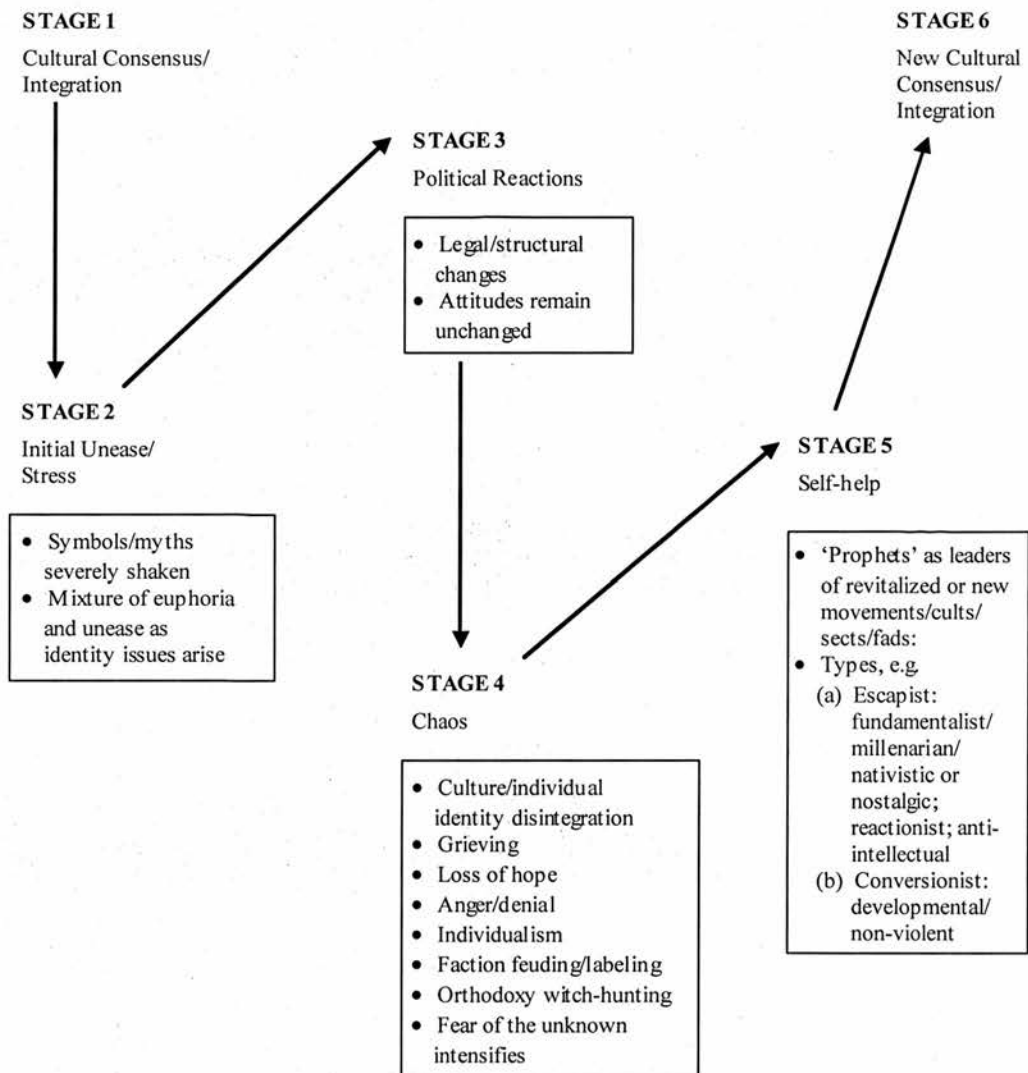
² H. D. McDonald, *The Christian View of Man* (London: Marshall, 1981) 123.

³ Louis A. Zurcher, Jr., *The Mutable Self: A Self-Concept for Social Change* (London: Sage, 1977) 14.

⁴ Although specific insights from Arbuckle's model are appropriated to frame this chapter on spiritual possible selves, his schema simply presents a theological informed way of interpreting this research data on spiritual selves and does not supplant this study's primary conceptual framework of Markus and Nurius' possible selves theory.

chaos and liminality within their English Ministries so that they may be able to guide second generation Korean American listeners out of their liminal circumstance and move them closer toward a new cultural integration and the possible selves which God has intended for them.⁵ I commence by briefly describing Arbuckle's model for understanding cultures in transition.

FIGURE 2
ARBUCKLE'S STAGES FOR CULTURES IN TRANSITION



Source: Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44.

⁵ Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids: Eerdmans, 1991) 122.

ARBUCKLE'S SCHEMA FOR CULTURAL INTEGRATION

In his seminal work *Refounding the Church: Dissent for Leadership*, Arbuckle contends that the Roman Catholic Church exists in a state of chaos as a byproduct of the reforms made in the Second Vatican Council.⁶ Rather than dealing with this turbulence straight on, Arbuckle points out that many of the Church's religious leaders have uncritically reverted back to the viewpoints and structures prior to Vatican II in order to mollify the theological and social pressures engendered by its amendments.⁷ Responding to this organizational quandary, Arbuckle establishes a model of cultural integration for the Roman Catholic Church consisting of six stages: cultural consensus and integration; initial unease and stress; political reactions; chaos; self-help or liminality; and new cultural consensus and integration. According to Arbuckle, these stages are not rigidly sequential and some stages may require more time and exploration than others. In addition, certain cultures and organizations may even exemplify symptoms from every stage concurrently, though one stage will normally overshadow the others.⁸

In Stage 1, people will consent to the cultural status quo in its present form. Next, cultural symbols are disrupted or challenged during Stage 2 which causes either a sense of nostalgia for earlier periods or produces a fear of identity change. In Stage 3, attempts are made to immobilize previous legislative and structural changes due to feelings of tension or apprehension. Others may seek to initiate further change in legislation in hopes that these alterations will assuage the current circumstances. During Stage 4, chaos erupts because legislative amendments must be accompanied by "attitudinal conversion or adjustment."⁹ By chaos, Arbuckle simply denotes a culture's disintegration of meaning systems such as symbols, myths, and rituals which then instigates feelings of insecurity and uncertainty among participants.¹⁰ Arbuckle does not employ the term "chaos" in a pejorative way. Rather he believes that "chaos (if rightly used) can be the catalyst for enormous

⁶ Documents of the Second Vatican Council can be found in Austin Flannery, *Vatican Council II: The Conciliar and Post Conciliar Documents* (Dublin: Talbot, 1975).

⁷ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 3-4.

⁸ *Ibid.*, 43.

⁹ *Ibid.*, 45.

¹⁰ *Ibid.*, 4.

personal and group growth.”¹¹ Descriptors of chaos may include a range of elements such as: culture/individual identity disintegration; grieving; loss of hope; sense of drifting without purpose or ‘lostness’; anger or denial; depression; individualism; faction feuding or labeling; orthodoxy witch-hunting; and the fear of the unknown intensifies.¹² To make the point clear, however, all of these chaotic descriptors may not inhabit any individual simultaneously.

Moreover, chaos is a technical idiom that describes the discomfiting experience of the liminal phase or Stage 5 of Arbuckle’s model. The term “liminality,”¹³ first coined by Dutch anthropologist Arnold van Gennep and later extrapolated by anthropologist Victor Turner, is an important anthropological concept that involves the transitional moment that cultures experience when tensions or chaos arise in their communal structure. In other words, chaos and liminality form two sides of the same coin. Whereas liminality is the anthropological description of the objective, outward situation of in-betweenness, chaos is the inner experience that illuminates the liminal condition. Arbuckle indicates two plausible options that emerge in response to cultural chaos: the conversionist perspective seeks to find alternative or creative methods for moving beyond liminality, while the escapist option forces members to retreat back to former patterns out of their need for comfort.¹⁴

Arbuckle explains that Stages 4 and 5 are pivotal moments in the progression toward new cultural integration. For Arbuckle’s Roman Catholic situation, the Church has the option of either restoring itself to the ideals prior to the Second Vatican Council in fear of “the disorder or malaise of chaos” which he rejects as a theologically intolerable reaction or it can dissent from pre-Vatican II values by proposing alternatives for achieving new cultural integration.¹⁵ For “dissent,” Arbuckle strays from its typically unconstructive connotation to ascribe a more

¹¹ Ibid., 45.

¹² Arbuckle does not offer lucid definitions for any of his descriptors of cultural chaos in Stage 4. Instead, he simply lists them as definitive characteristics. Arbuckle would benefit from defining his terms and giving relevant examples for these varied chaotic and liminal symptoms. See Ibid., 44-45.

¹³ See Gerald A. Arbuckle, *From Chaos to Mission: Refounding Religious Life Formation* (Collegeville: Liturgical, 1996) 113-118; and Victor W. Turner, *The Ritual Process: Structure and Anti-Structure* (Ithaca: Cornell UP, 1969) 94-203.

¹⁴ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44-45.

¹⁵ Ibid., 4.

positive meaning, that is, the “proposing of alternatives.”¹⁶ Furthermore, Arbuckle views the liminal as an inevitable state during transitional periods which can serve as “the catalyst for an immense surge of faith-inspired evangelization, because it can force us to look for radically new ways to preach the Good News as the old pastoral methods are simply no longer effective.”¹⁷ Thus, dealing with chaotic symptoms that corroborate the liminal phase, for Arbuckle, is an essential pre-condition for achieving new forms of cultural integration in Stage 6.¹⁸ Only those organizations or cultures that come to terms with chaos will later be able to create new avenues for cultural change and achieve a new cultural consensus or integration.¹⁹

It should be acknowledged, at this point, that this thesis does not uncritically appropriate Arbuckle’s schema for understanding transitional cultures. Particularly, his model overlooks two fundamental points germane to this research on preaching to second generation Korean American contexts. First, the process toward new cultural integration, for Arbuckle, is catered towards cultures and organizations that are mainly founded on philosophies and traditions of a more European foundation. For instance, he provides only historical examples of religious movements that trace their roots back to European monasticism and other European mendicant orders.²⁰ Arbuckle’s model does not acknowledge or analyze how non-European cultures and organizations (such as second generation Korean American English Ministries) may deal with chaos and liminality differently.

Second, Arbuckle claims that his case study for successful cultural integration is valuable for “the Church at large.”²¹ Yet, he makes the assumption that all Christian cultures and organizations in the midst of dealing with chaos and liminality are to follow the values and principles set out in Vatican II.²² While the reforms made in the Second Vatican Council are admirable and progressively liberating for

¹⁶ Ibid., 1.

¹⁷ Ibid., 4. Arbuckle’s usage of the term “pastoral” here is in relation to his Roman Catholic context. Hence, it does not denote simply pastoral care or pastoral counseling but a range of ministerial activities exercised by the Church which may include preaching and other methods of ministry. This reference addresses a central point in this thesis that the classic models of preaching are no longer relevant or effective for the second generation Korean American church context.

¹⁸ Ibid., 43.

¹⁹ Ibid., 44-50.

²⁰ Ibid., 11-35.

²¹ Ibid., 132.

²² Gerald A. Arbuckle, *From Chaos to Mission: Refounding Religious Life Formation* (Collegeville: Liturgical, 1996) 82.

some, the diversity of Christian communities in the world requires greater flexibility and sensitivity than what Arbuckle consciously offers in his model. Now that we have a basic understanding of Arbuckle's theory, I will seek to re-interpret his model for second generation Korean American English Ministries which I contend are experiencing their own forms of transition and change.

STAGE 1 - CULTURAL CONSENSUS/INTEGRATION

When first generation Korean immigrants initially established ethnic-specific congregations, cultural consensus/integration or Stage 1 was widespread in that these Korean ethnic churches provided the distinctive religious and social needs of first generation immigrants.²³ As we observed in Chapter 2, Korean ethnic churches also functioned as an ethno-religious space where first generation immigrants could retain the culture and tradition of their homeland.²⁴ Meanwhile, second generation children were simply expected to attend their parents' Korean immigrant church.²⁵ According to second generation questionnaire participants (N=101), 81.2 percent reported that they first went to their parents' Korean ethnic church by the age of 14.²⁶ For example, when asked what his reasons were for initially attending a Korean immigrant church, Ivan explained, "Well growing up it's just because my parents went and I tagged along. I really didn't have a choice of the matter [laughs]."²⁷ Despite physically attending their parents' churches, many second generation Korean Americans worshipped in separate children's services or youth group gatherings. In effect, the paucity of theologically-trained English-speaking Korean Americans led many Korean immigrant churches to appoint part-time white American pastors to

²³ Mark Mullins, "The Life-Cycle of Ethnic Churches in Sociological Perspective," *Japanese Journal of Religious Studies* 14 (1987): 327.

²⁴ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1372. For instance, Pastor Allen explained that the first generation Korean immigrant congregation mandates all second generation congregants to participate in joint worship services that commemorate historic moments in Korean history. See Interview with Pastor Allen.

²⁵ Peter T. Cha, "Ethnic Identity Formation and Participation in Immigrant Churches: Second-Generation Korean American Experiences," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 145.

²⁶ More specifically, 43 out of 101 first attended a Korean ethnic church between the ages of 0-4; 26 between the ages of 5-9; 13 between the ages 10-14; 9 between the ages 15-19; and 10 after the age of 20. Similarly, 70.2 percent (17 out of 24) of interview respondents attributed their initial attendance of Korean immigrant churches to the duress of their first generation parents.

²⁷ Interview with Ivan.

direct these departments for the second generation.²⁸ However, within these first generation Korean ethnic churches, emphasis has conventionally been placed on the preservation of Korean cultural values and traditions which helps to maintain cultural consensus and integration even for more Americanized second generation Koreans.²⁹

STAGE 2 - INITIAL UNEASE/STRESS

Over time, as identity issues emerged, second generation Korean American young adults began to experience initial unease and stress or Stage 2 of Arbuckle's theory.³⁰ This initial unease and stress became visible in primarily two ways. First, as second generation Korean Americans matured, they recognized cultural and intergenerational differences between themselves and their first generation immigrant parents.³¹ Although second generation Korean Americans were generally taught to adopt traditional Korean values in their first generation parents' homes and in Korean ethnic churches, they could not deny the American customs and philosophies to which they had become acclimatized in U.S. society.³² In particular, a fundamental difference between first and second generation Koreans within an ecclesial setting concerns leadership style where Korean immigrants espouse authoritarianism, which is at variance with the second generation's more democratic and open leadership approach inherited from American culture.³³

²⁸ Kwang Chung Kim and Shin Kim, "The Ethnic Roles of Korean Immigrant Churches in the United States," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 76. See also Sharon Kim, "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches," diss., University of Southern California, 2003, 28.

²⁹ Many first generation Korean immigrant churches offer Korean language schools which teach second generation children Korean language, history, and customs. See Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1383. Similarly, Karen Chai reports that "Korean churches often celebrate holidays by serving Korean food or sponsoring traditional Korean activities and games." See Karen J. Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," *Gatherings in Diaspora: Religious Communities and the New Immigration*, eds. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple UP, 1998) 298.

³⁰ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44.

³¹ Kil Jae Park, "Body, Identity, and Ministry: Toward a Practical Theology of the Body which can Inform the Formation of Korean American identity and the Practice of Korean American Family Ministry," diss., Princeton Theological Seminary, 2003, 142.

³² S. Steve Kang, "Reflection upon Methodology: Research on Themes of Self Construction and Self Integration in the Narrative of Second Generation Korean American Young Adults," *Religious Education* 96 (2001): 408-409.

³³ Interviews with Karl and Xander. See also Jason Hyungkyun Kim, "The Effects of Assimilation within the Korean Immigrant Church: Intergenerational Conflicts between the First and the Second

The authoritarian leadership model within the first generation ethnic church has triggered frequent schisms and in-house fighting as noticed by some of these second generation Korean American respondents.³⁴ For example, Karl observes, "I've seen so many... [first generation] Korean American churches split... [and] sometimes it gets ridiculous from the building that they're staying in to...maybe a decision one of the elders or the pastors made that may create conflict. And I feel like that's so counterproductive to what God wants us to do."³⁵ Discussed previously in Chapter 2, cultural unease and stress for second generation young adults may stem from the fact that first generation Korean churches were not only established for religious motivations but also for the retention of Korean cultural and social practices.³⁶ In witnessing this cultural volatility in the first generation context, Pastor Warner states, "Some of us have real issues with [the] first generation that I don't think are always so healthy. Some of us haven't seen healthy churches and I think that makes it difficult to build a stronger church for our [second] generation."³⁷

A second form of initial unease and stress for the second generation occurred when non-Korean Americans began to attend their ethnic-specific Korean American churches. Since the Korean ethos is latent but at times overt within ethnic-specific Korean American congregations, second generation Koreans commonly felt the unease of being between two cultures. That is, in front of their white American or non-Korean friends, second generation Korean Americans have felt discomfiture when Korean culture was heavily accentuated. As Wendy describes, "I mean things that we do just by being in this [first generation] building there's Korean writing all around....We don't want to have Korean hymnals in the sanctuary or just Korean writing all over the place."³⁸ Simultaneously, second generation young adults have

Generation Korean Christians in Two Chicago Suburban Churches," diss., Trinity International University, 1999, 138.

³⁴ Eui Hang Shin and Hyung Park, "An Analysis of Causes of Schisms in Ethnic Churches: The Case of Korean-American Churches," *Sociological Analysis* 49 (1988): 234-248.

³⁵ Interview with Karl. Korean American sociologist Sharon Kim reports that "Korean church splits have become so common that 58 percent of second generation church attendees [in Los Angeles] has personally experienced at least one in their lifetime." See Sharon Kim, "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches," diss., University of Southern California, 2003, 32.

³⁶ Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1370-1371.

³⁷ Interview with Pastor Warner.

³⁸ Interview with Wendy.

encountered stress in not knowing how best to make non-Korean congregants feel at ease within an unfamiliar cultural environment.³⁹ For instance, Paige explains, "I for one would feel kind of awkward if I wasn't Korean I think to come to this church. I think that's what kind of makes me hesitant...to bring our [non-Korean] neighbors or friends."⁴⁰ Despite being ethnic-specific congregations, it seems that identity development is a critical component that is often overlooked within many ethnic-specific English Ministries which exacerbates cultural unease and stress for bicultural second generation Korean American members.⁴¹ Although ethnic identity formation "takes place over time, as people explore and make decisions about the role of ethnicity in their lives,"⁴² the data indicates that many of these second generation English Ministries have evaded this important stage yet have still proceeded to make structural changes within their ethnic-specific churches.⁴³ This brings our focus to Stage 3 of Arbuckle's model for cultures in transition or what is referred to as "political reactions."⁴⁴

STAGE 3 - POLITICAL REACTIONS

Specifically, two main types of structural change have taken place within ethnic-specific second generation congregations as a corollary of this initial unease and stress which include: the development of semi-independent or independent English Ministries; and the establishment of pan-Asian American or multiethnic churches. The first structural adjustment made within second generation English Ministries was in response to cultural and intergenerational differences with the first

³⁹ According to Karen Chai, the Korean immigrant church is not conducive to welcoming members of non-Asian groups which makes the task of evangelizing to non-Koreans increasingly difficult. See Karen J. Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," *Gatherings in Diaspora: Religious Communities and the New Immigrants*, eds. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple UP, 1998) 304.

⁴⁰ Interview with Paige.

⁴¹ Nearly all of the participating second generation Korean American English Ministries have a small portion of non-Korean American congregants. However, only 7.9 percent of second generation questionnaire participants indicated that their second generation English Ministries engage in dialogue regarding ethnic identity often or very often.

⁴² Jean S. Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research," *Psychological Bulletin* 108 (1990): 502.

⁴³ Although 41 percent of second generation questionnaire respondents report that they think about their ethnic identity often or very often and 61 percent feel that ethnic identity is a significant topic that should be discussed in their congregations, 49.5 percent of these informants indicate that their second generation English Ministries discuss ethnic identity issues rarely or not at all.

⁴⁴ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44.

generation immigrant church context. Whereas the first generation ethnic church was initially created to preserve the needs of the immigrant cohort through maintenance of their native language and cultural practices,⁴⁵ the emerging second generation began to incorporate the language and traditions of the dominant American society making organizational or cultural changes vital.⁴⁶ Accordingly, English Ministries were established to help second generation young adults “overcome the challenges and conflicts that are unique to their experience” as Americanized, English-speaking Koreans.⁴⁷

Predominantly two distinctive types of second generation Korean American English Ministries exist. In the semi-independent or “church within a church”⁴⁸ model, the second generation conducts separate English-speaking worship services but share the facilities within the first generation immigrant church.⁴⁹ Among participating second generation congregations, 19 out of 24 are semi-autonomous Korean American English Ministries. On the other hand, fully independent second generation churches are not affiliated to a first generation Korean immigrant church in any capacity.⁵⁰ According to Korean American pastors in this study, 5 out of 24 consider their second generation congregations independent English Ministries. Although both types of English Ministries have potential to placate cultural unease and stress with the first generation Korean church, respondents in this study convey

⁴⁵ Mark Mullins, “The Life-Cycle of Ethnic Churches in Sociological Perspective,” *Japanese Journal of Religious Studies* 14 (1987): 323.

⁴⁶ Ibid., 325.

⁴⁷ Karen J. Chai, “Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church,” *Gatherings in Diaspora: Religious Communities and the New Immigration*, eds. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple UP, 1998) 305. See also Sang Hyun Lee and John V. Moore, eds., *Korean American Ministry* (Louisville: General Assembly Council PCUSA, 1987) 233.

⁴⁸ Helen Lee, “Silent Exodus,” *Christianity Today* 12 Aug. 1996: 53.

⁴⁹ Some English Ministries will require financial support from the first generation which empowers immigrant church leaders to retain their decision-making authority over the second generation. Interview with Pastor Todd. See also Robert D. Goette, “The Transformation of a First-Generation Church into a Bicultural Second-Generation Church,” *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 132-133; Jason Hyungkyun Kim, “The Effects of Assimilation within the Korean Immigrant Church: Intergenerational Conflicts between the First and the Second Generation Korean Christians in Two Chicago Suburban Churches,” diss., Trinity International University, 1999, 137-138; and Nak-In Kim, “A Model Ministry to Transitional and Second Generation Korean-Americans,” diss., School of Theology at Claremont, 1991, 103.

⁵⁰ Sharon Kim, “Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches,” diss., University of Southern California, 2003, 49-55.

that fully independent second generation churches have greater autonomy to distance themselves from unsolicited Korean cultural traditions.⁵¹

A second major structural change carried out by some second generation Korean American English Ministries involves reaction to the initial unease and stress of worshipping with non-Korean American congregants. Since second generation Korean Americans are linguistically and culturally fluent in American society, many begin to question the rationale for being an ethnic-specific Christian community.⁵² Along these lines, some Korean American pastors have sought to either transform their existing ethnic-specific congregations into pan-Asian American or multiethnic congregations or simply to establish new churches with a multiethnic impetus.⁵³ In effect, one participating second generation congregation in this research has diversified its pastoral staff team in an attempt to accommodate non-Korean American parishioners.⁵⁴

Interestingly, though some second generation English Ministries have made efforts to welcome non-Koreans into their congregations, the general attitudes of many second generation Korean Americans toward members of other ethnic/racial groups have remained largely unaffected.⁵⁵ That is, while in theory various second generation congregants support the concept of ethnic and racial diversity, they still appear to find solace in worshipping with fellow co-ethnics and seem less interested in learning about the ethnic and cultural backgrounds of other non-Korean members. For instance, Sally, a second generation Korean American interview respondent explained, "I don't feel comfortable going to a non-Korean church or a multiethnic

⁵¹ Interviews with Xander, Pastor Allen, and Pastor Landon.

⁵² Michael H. Truong, "Race and Religion: Why Do Second-Generation Korean American Christians Attend a Korean Church?" diss., University of California, San Diego, 2000, 1; and Sujeong Kim, "Identity, Difference, and Power: The Construction of Identities among Second-Generation Korean Americans," diss., University of California, San Diego, 2003, 135-138.

⁵³ Robert D. Goette, "The Transformation of a First-Generation Church into a Bicultural Second-Generation Church," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 125-140. Among Korean American pastors in this research, 10 out of 24 expressed some interest in becoming multiethnic or pan-Asian American ministries.

⁵⁴ Interview with Pastor Landon. Additional discussion on the impact of multiethnic trends on second generation English Ministries will be presented in Chapter 7.

⁵⁵ Specifically, some interview respondents explained that the use of Korean language is frowned upon within their second generation English Ministries as well as incorporating humor that excludes non-Korean congregants. Interviews with Dana, Fletcher, Olivia, and Wendy.

church....I just find comfort being and worshipping with the same nationality.”⁵⁶
When I asked Sally about what will happen as more ethnically diverse people begin to attend her English Ministry, she responded:

We try to ease them into the *kimchee* [Korean spicy cabbage] and try to immerse them into our culture I think more so. I don't know I mean there's still that barrier there that like uncomfortableness that it's kind of like you have to make more of an effort to be with them [non-Korean Americans] and fellowship with them than it is to be with somebody who's already who's like you Korean American [*sic*].⁵⁷

What is ironic about her comments is that on several occasions during her interview Sally claimed that she was not Korean but more American in her value system and way of thinking and that many of her close friends were ethnically non-Korean. If this self-description accurately represents Sally's experience, she should be less perturbed when interacting with non-Korean American church members. However, it seems that second generation Korean Americans, like Sally, are amenable to ethnic and racial variety in an ecclesial atmosphere as long as non-Korean parishioners are willing to adopt the Korean ethos and its cultural practices.⁵⁸

Similarly, Elden described the relative ease by which other Asian Americans assimilate into the Korean American church culture. He observes:

I think that the non-Korean Americans that are in our congregation are here because they have a certain familiarity with Korean American culture....One that comes to mind is [Bryan] you know and he's a Chinese American. But he loves Korean food. And we joke around because you know places where we go he's been you know people have asked is he like a Korean actor - good-looking guy. And so we joke around that he's a Korean actor [laughs] and you know [Bryan] what does this food taste like? So they're familiar with the Korean culture...because they've had Korean friends that they've been around....But I have to admit that if it was someone who came in as a Caucasian that there would be probably not as easy for them to assimilate into the [Korean American] congregation [*sic*].⁵⁹

In these examples, it is disconcerting that the ethnicities and cultures of non-Korean American congregants are not discussed or even acknowledged within certain second

⁵⁶ Interview with Sally.

⁵⁷ Interview with Sally.

⁵⁸ Interviews with Dana and Elden.

⁵⁹ Interview with Elden. The name of the Chinese American parishioner to whom Elden refers has been altered to protect his identity.

generation English Ministries.⁶⁰ Moreover, non-Korean American parishioners have the potential to adopt the Korean American culture and lose their own inimitable heritage for the sake of integrating into the second generation Korean American church culture. Since various structural changes have been made during Stage 3 without apposite discourse on ethnic and cultural topics or requisite attitudinal modifications, I contend that many second generation Korean American churches have experienced cultural chaos and liminality.

STAGE 4 - CHAOS

Cultural chaos is evident first of all within these English Ministries in that second generation participants express a directionless Christian reality. Although second generation Korean Americans attend services and participate readily in various ministry activities,⁶¹ there appears to be a lack of purpose or vision behind their respective faith journeys.⁶² Several Korean American pastors describe how their second generation congregants feel aimless and seek to know God's plan for their lives.⁶³ To illustrate, Pastor Francis responds, "They don't know what their life is for. They sense they're supposed to be called to something but they have no passion about any one particular thing they're willing to do stuff for."⁶⁴ In Arbuckle's terms, various second generation young adults seem to be experiencing "a sense of drifting without purpose or 'lostness'" in their Christian existence.⁶⁵

Not only do second generation congregants yearn for spiritual vision at an individual level, but also many English Ministries as a collective "evangelical subculture"⁶⁶ persist without lucid congregational visions. Pastor Ben observes:

I think a lot of us [Korean American pastors] are in ministry without making strategic planning for the future....We stay small because we don't have a plan. If you look around all over the U.S. you don't see any there aren't many successful English Ministries. I think there's a reason for that. I think a lot of times

⁶⁰ See footnote 41 on page 140.

⁶¹ Astonishingly, 90 out of 101 questionnaire respondents indicate service in one ministry function within their congregation. 50 out of 101 respondents participate in more than one ministry capacity.

⁶² Interview with Adam.

⁶³ Interviews with Pastor Ben, Pastor Francis, Pastor Isaiah, Pastor Landon, Pastor Perry, Pastor Todd, Pastor Vince, and Pastor Warner.

⁶⁴ Interview with Pastor Francis.

⁶⁵ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 45.

⁶⁶ Randall Balmer, *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America* (New York: Oxford UP, 1989) 5-6.

they don't think about their structure and their place and trying to really think through and make a strategic implement a strategy for their own situation [*sic*].⁶⁷

Correspondingly, Valerie, a second generation interview respondent relates, "We're still trying to figure out exactly what our vision is."⁶⁸ As explained above, I would argue that cultural chaos is perpetuated by the fact that many second generation English Ministries have not made concerted attempts to discuss how ethnicity and culture fit into the broader picture of their ethnic-specific ministry agendas. In fact, some of these second generation Korean American informants seem content simply in that their English Ministries create a family-type atmosphere where fellow co-ethnics can worship in a comfortable environment.⁶⁹

Another example of cultural chaos within these English Ministries is the competitive spirit that inhabits various Korean American pastors. Rather than seeing nearby second generation congregations as potential partners in ministry, some Korean American pastors construe them as competitors seeking to attract high profile second generation young adult parishioners.⁷⁰ According to Arbuckle's descriptors, these Korean American pastors may display signs of co-ethnic factions or feuding by harboring "personal and group envy" when other second generation Korean American English Ministries appear to be more successful.⁷¹ This attitude is not uncommon among Korean American pastors because the pool of second generation Korean American Christians is relatively small and Korean American ministries are inherently evaluated by their annual budget and how many congregants convene on Sunday mornings.⁷² Based on these examples, it appears that some second generation English Ministries are experiencing cultural chaos particularly in relation to Arbuckle's chaotic descriptors of spiritual "lostness" as well as co-ethnic factions or feuding.⁷³

⁶⁷ Interview with Pastor Ben and echoed in interview with Pastor Kurt.

⁶⁸ Interview with Valerie.

⁶⁹ Interviews with Beth, Gail, Tobias, and Ulysses.

⁷⁰ Interviews with Pastor Ben, Pastor Chad, and Pastor Ross.

⁷¹ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 139. See also Gerald A. Arbuckle, *From Chaos to Mission: Refounding Religious Life Formation* (Collegeville: Liturgical, 1996) 141.

⁷² Interviews with Pastor Ben and Pastor Ross. See also Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville: Abingdon, 2001) 12.

⁷³ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44.

STAGE 5 - SELF-HELP OR LIMINALITY

In response to Stage 4 cultural chaos, religious organizations may take matters into their own hands by taking the escapist route in retreating back to familiar patterns or by attempting the conversionist approach which beckons the creation of new developmental processes.⁷⁴ For those second generation English Ministries that vacillate in this liminal or in-between situation (Stage 5), Korean American pastors have typically reverted back to the recognizable spiritual piety of their Korean immigrant parents (i.e., escapist reactions), or they have sought to move ahead by adopting expressions of contemporary American evangelical Christianity (i.e., conversionist reactions) as an act of self-help.⁷⁵

First, consistent with the escapist option, some Korean American pastors believe that first generation Korean Christians possess a rich spiritual heritage which they hope to transfer to their second generation Korean American parishioners.⁷⁶ For example, Pastor Landon explains, "I think there's just a rich heritage... [and] a lot of powerful things within the Korean spirituality like prayer. And so I think we've been able to try to draw [on] those things."⁷⁷ On the other hand, some English Ministries rely on the implementation of ministry models developed by white American churches (i.e., the conversionist approach).⁷⁸ Pastor Jake explains how his second generation English Ministry has recently started a sermon series entitled the "30 Core Competencies" that has been borrowed from a white American congregation in Texas.⁷⁹ Along the same lines, Olivia, a second generation interview respondent,

⁷⁴ Ibid., 44.

⁷⁵ Kelly Chong depicts how some second generation congregations have simply adopted the first generation's theology of preserving Korean/Confucian ideologies rather than establishing their own second generation style of ministry. See Kelly H. Chong, "What it means to be Christian: the role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans," *Sociology of Religion* 59 (1998): 259-286. Likewise, Peter Cha and other sociologists of religion report that many English Ministries borrow their ministry philosophies and worship styles from white, mainstream, evangelical churches since no Asian American ministry resources are currently available. See Peter T. Cha, "The Role of Korean American Church in the Construction of Ethnic Identities among Second-Generation Korean Americans," diss., Northwestern University, 2002, 318; Rebecca Y. Kim, "Second-Generation Korean American Evangelicals: Ethnic, Multiethnic, or White Campus Ministries?" *Sociology of Religion* 65 (2004): 23; and Karen J. Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," *Gatherings in Diaspora: Religious Communities and the New Immigration*, eds. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple UP, 1998) 306.

⁷⁶ Interviews with Pastor Hamilton, Pastor Kurt, and Pastor Landon.

⁷⁷ Interview with Pastor Landon.

⁷⁸ Interviews with Olivia, Pastor Ben, Pastor Francis, and Pastor Jake.

⁷⁹ Interviews with Pastor Jake and Jillian.

commented, "If anything we try to model [ourselves] after the American or white churches like Willow Creek or these massive churches."⁸⁰ Instead of forging pathways toward a new cultural integration that addresses the specific bicultural concerns of second generation Korean Americans, many English Ministries remain as Pastor Isaiah describes "an undefined [or liminal] community." He observes:

In terms of Korean Americans, though [an] English-speaking community, it is yet an undefined community. We don't know if we're Republican. We don't know if we're Democrat. We don't know what the color of our Christianity is....We don't know if we go to *sae-baek-gi-do* [early morning prayer] or not. We don't know if we're supposed to worship on Christmas Eve or spend time with our family. There are a lot of things we don't know about ourselves, and who we are [*sic*].⁸¹

In re-interpreting Arbuckle's model for the second generation church context, I have shown how many of these second generation young adults and their English Ministries unsuspectingly remain in a transitional state of chaos and liminality. That is, neither have they dealt extensively with ethnic identity or cultural issues nor have they made strategic decisions about whether they should adhere to Korean and/or American cultural and religious traditions. Without identifying and addressing this chaotic and liminal situation, I suggest that Korean American preachers will experience difficulties in helping their second generation Korean American listeners reach a new cultural integration (Stage 6) and envision new possible selves.

SPIRITUAL POSSIBLE SELVES

In the rest of this chapter, I seek to alert Korean American preachers to some of the main Korean/East Asian and American socio-religious values that have helped to shape second generation Korean American parishioners' spiritual possible selves and have simultaneously contributed to cultural chaos and liminality for members of this second generation context. As defined previously in Chapter 1, spiritual possible selves refer to the future self-images that one has concerning his or her religious/spiritual/Christian identity and developmental process. In other words, spiritual possible selves constitute a person's goals or anxieties regarding his or her potential spiritual existence as a Christian. To organize this discussion, these

⁸⁰ Interview with Olivia.

⁸¹ Interview with Pastor Isaiah.

spiritual possible selves will be demarcated into two separate spheres which include hoped for and feared selves. Hoped for spiritual possible selves are the desired self-images that second generation Korean American respondents aspire to attain in future states, while feared spiritual possible selves are the negative/undesired self-perceptions that second generation participants seek to prevent.

HOPED FOR SPIRITUAL POSSIBLE SELVES

I will begin this discussion by exploring second generation young adult informants' hoped for spiritual possible selves which were coded and categorized into seven major themes: personal growth/devotional life (e.g., obeying God's word or reading the Bible more); evangelism/missions (e.g., sharing the Gospel more or going on short-term mission projects); spiritual leadership (e.g., leading others in discipleship ministry); attitudinal change (e.g., living a joy-filled life); church involvement (e.g., being active in ministries); loving others (e.g., treating others well); and ministry growth (e.g., helping my ministry grow). The two categories receiving the highest number of hoped for spiritual possible selves include personal growth/devotional life and evangelism/missions and will be discussed accordingly. A statistical summary of second generation questionnaire participants' hoped for spiritual possible selves is provided below in Table 2.⁸²

TABLE 2
HOPED FOR SPIRITUAL POSSIBLE SELVES⁸³

	%	MOST SIG.
1 Personal Growth/Devotional Life	41.8	42.2
2 Evangelism/Missions	29.3	32.8
3 Spiritual Leadership	8.5	4.7
4 Attitudinal Change	8.2	10.2
5 Church Involvement	5.8	3.1
6 Loving Others	5.4	5.5
7 Ministry Growth	1.0	1.5
TOTAL	100 N=294	100 N=128

⁸² As stated in Chapter 5, these hoped for and feared possible selves categories are based on the frequency of questionnaire participants' responses which will be supplemented by interview informants' comments and reflections on equivalent themes.

⁸³ Like Table 1 in Chapter 5, hoped for and feared spiritual possible selves in Table 2 and Table 3, respectively, indicate emerging categories from open-ended questionnaire responses and have not been imposed on second generation Korean American participants.

PERSONAL GROWTH/DEVOTIONAL LIFE

For these second generation Korean American participants, a foremost hoped for spiritual possible self is to have a personal relationship with God that is maturing or as one second generation interview respondent put it experiencing “dynamic growth.”⁸⁴ Within second generation English Ministries, a common way to measure a congregant’s personal spiritual development is to ascertain whether he or she is consistent in daily spiritual disciplines which characterize an active, vibrant faith.⁸⁵ Stated another way, second generation Korean American Christians have a tendency to perceive their spiritual growth and devotional lives as highly interconnected.⁸⁶ It is not shocking, therefore, that 41.8 percent of all reported hoped for spiritual possible selves of second generation questionnaire respondents concern personal growth and devotional life.

During semi-structured interviews, many second generation informants also acknowledged their longing for enhanced spiritual maturity. In fact, 41 percent of second generation interview respondents’ hoped for spiritual possible selves pertained to the category of personal growth/devotional life (16 out of 39 responses). For instance, Caleb states, “I’d like to be very closely connected with God as much as I can.”⁸⁷ Similarly, Jillian explains, “I always want to be more mature, more godly [*sic*]. I think yeah definitely just I want to be stronger. I want to have a better relationship with Christ.”⁸⁸ The way that second generation participants generally aim to improve their personal spiritual condition is through consistency in their daily spiritual regimens which comprise mainly Scripture reading and prayer.⁸⁹ For example, some second generation interview participants like Paige replied, “Hopefully knowing the Bible more just in a practical sense and just having the spiritual disciplines like...prayer and Bible reading to be more second nature.”⁹⁰

⁸⁴ Interview with Karl.

⁸⁵ Henry Hyunsuk Kim, “Religious Internalization and Church Attendance among Second Generation Korean Americans,” diss., Michigan State University, 2003, 75.

⁸⁶ Interestingly, some second generation questionnaire informants described their current spiritual condition in relation to their performance or lack thereof in various spiritual disciplines such as their prayer life or knowledge of the Bible.

⁸⁷ Interview with Caleb.

⁸⁸ Interview with Jillian.

⁸⁹ Other techniques described by second generation questionnaire participants as ways they have sought to improve in their devotional lives include: reading books on spiritual life; participating in or teaching Bible studies; and forming accountability partnerships with fellow congregants.

⁹⁰ Interview with Paige.

Along the same lines, Ivan said, "It's the classic pray that I would have a better prayer life, pray that I would be more consistent in the word. I'd like those [disciplines] to be just natural you know where if I miss a time in the word I actually feel starved."⁹¹

It could be argued that second generation Korean American informants' hoped for spiritual possible selves regarding personal growth and spiritual disciplines are shaped by a combination of both mainstream American evangelical values and the spiritual piety of their first generation Korean immigrant parents. First, sociologist of religion Russell Jeong points out that individuality is the essence of American evangelicalism which many second generation Korean Americans tend to embrace.⁹² Particularly, Jeong notes that Korean and Asian American Christian consciousness has been significantly swayed by the American evangelical subculture's theological commitment to individual faith in Jesus Christ where Christians seek their own self-fulfillment and spiritual well-being.⁹³ At the same time, second generation Korean Americans' proclivity toward spiritual disciplines has been influenced by first generation Korean immigrant Christians who have modeled for the second generation an intensity in prayer and fasting.⁹⁴ In effect, a number of Korean American pastors and second generation young adult participants discussed the significance of prayer within the first generation church community which they both respect and desire to emulate.⁹⁵

⁹¹ Interview with Ivan.

⁹² A closer examination of second generation respondents' hoped for spiritual selves conveys an insular attitude in their future spiritual self-images analogous to the embodied and relational possible selves discussed in Chapter 5. For example, as Table 2 indicates, only 12.2 percent of all hoped for spiritual possible selves have an external orientation pertaining to spiritual categories such as: church involvement, loving others, and ministry growth.

⁹³ Russell Jeong, "Asian American Pan-Ethnic Formation and Congregational Culture," *Religions in Asian American: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek: Altamira, 2002) 232-233. Taking a similar position, Antony Alumkal explains that "Korean Americans from Protestant backgrounds overwhelmingly grew up attending evangelically oriented churches and thus have been socialized into an evangelical ethos." See Antony W. Alumkal, "The Scandal of the 'Model Minority' Mind? The Bible and Second-Generation Asian American Evangelicals," *Semeia* 90 (2002): 247.

⁹⁴ See Tae-Ju Moon, "The Korean American Dream and the Blessings of *Hananim* (God)," *The Global God: Multicultural Evangelical Views of God*, eds. Aida Besancon Spencer and William David Spencer (Grand Rapids: Baker, 1998) 235-236; and Karen J. Chai, "Beyond 'Strictness' to Distinctiveness: Generational Transition in Korean Protestant Churches," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 169.

⁹⁵ Interviews with Adam, Karl, Regina, Pastor Ben, Pastor Gary, Pastor Hamilton, Pastor Isaiah, Pastor Landon, Pastor Nelson, Pastor Quincy, and Pastor Stan.

A central difficulty, however, for many second generation Korean American respondents is that their hoped for possible selves concerning personal spiritual growth and improved devotional lives can compete with their first generation parents' cultural expectations of success mentioned in Chapter 5. For example, Caleb, a mechanical engineer relates, "A lot of people's work schedules make it difficult to accommodate God."⁹⁶ Likewise, Sally, an accountant, commented on how she wanted to be a more active member in her second generation Korean American English Ministry but could not do so because she works long hours and takes professional classes within her vocational field.⁹⁷ As such, I suggest that some second generation Korean American young adults remain in a condition of liminality because they desire spiritual maturity but concurrently feel as though it is unattainable due to the high demands of work and other work-related activities.⁹⁸

What becomes evident here is that various second generation young adults can become highly motivated by an ethos of success which Korean parents tend to cultivate within their children. The irony of first generation Korean immigrants' piety mentioned above is the fact that for many Korean parents their children's success in the world can take precedence over their spiritual progress. For instance, Victoria Kwon, in her study on second generation Korean American Christians in Houston, Texas, found that "first generation immigrants want their children to be... 'good enough but not crazy enough' about the church. They are more interested in seeing their offspring, the next generation, experience success in the secular world, and to become someone 'who is accepted in the larger society.'"⁹⁹ Similarly, in this study, Pastor Morris explains, "There's tremendous pressure to show that they [second generation young adults] are able to succeed even to the point where it does hinder them in their spiritual growth because all their time and energy is poured into trying to prove that they are worthy of their parents' expectations."¹⁰⁰ Consequently, second generation Korean American respondents commonly express a sense of

⁹⁶ Interview with Caleb.

⁹⁷ Interview with Sally.

⁹⁸ Some Korean American pastors like Pastor Vince contend that second generation Korean Americans are also constricted in their spiritual progress due to their preoccupation with family and children. Interview with Pastor Vince.

⁹⁹ Victoria Hyonchu Kwon, *Entrepreneurship and religion: Korean immigrants in Houston, Texas* (New York: Garland, 1997) 113.

¹⁰⁰ Interview with Pastor Morris.

disillusionment with regard to their Christian lives as they internalize the twofold burden of trying to meet their parents' Korean cultural expectations for success and their Korean American pastors' longing for vitality and progress in their spiritual/Christian existence. More specifically, it appears that several second generation Korean American participants in this study are presently experiencing spiritual stagnancy in their current spiritual self as a result of having to constantly battle these dichotomous socio-religious pressures.¹⁰¹ I will return to this notion of spiritual stagnancy later in this chapter when discussing second generation Korean American respondents' feared spiritual possible selves.

EVANGELISM/MISSIONS

Moving forward in our discussion, the second prominent hoped for spiritual possible self for these second generation participants concerns the topic of evangelism/missions or Jesus' commission to spread the gospel message to the ends of the earth.¹⁰² According to Russell Jeong, a recurring message imparted within second generation Asian American evangelical churches is that their congregants "must be committed to evangelism or else their friends and families are destined for hell."¹⁰³ Likewise, in this research, I have found that numerous second generation English Ministries take the Christian's responsibilities of evangelism and missions work seriously.¹⁰⁴ For example, Pastor Quincy describes evangelism as one of four central pillars that his second generation church members seek to put into practice:

One is for the people of God to know Christ...to experience salvation. And then for the people of God to become more like Christ, sanctification. And then to help others know Christ so evangelism. And to help others become more like Christ, discipleship....We strive to live that out in our lives as well.¹⁰⁵

¹⁰¹ Interviews with Adam, Elden, Ivan, Jillian, Miles, Paige, Quentin, Sally, Ulysses, Valerie, and Wendy. In addition, 33 percent of current spiritual selves of questionnaire informants reflect a condition of spiritual apathy or stagnation (36 out of 109 responses).

¹⁰² For example, see Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; and Acts 1:8.

¹⁰³ Russell Jeong, "Evangelical and Mainline Teachings on Asian American Identity," *Semeia* 90 (2002): 226.

¹⁰⁴ Several Korean American pastors in this study mentioned the topics of evangelism and missions as significant activities promoted within their second generation English Ministries. Interviews with Pastor Allen, Pastor Ben, Pastor Hamilton, Pastor Jake, Pastor Perry, Pastor Quincy, and Pastor Vince.

¹⁰⁵ Interview with Pastor Quincy.

Similarly, Tobias, a second generation interview respondent explained: "Our church is very missions-oriented, missions-minded and so you see a lot of resources being directed towards that as well."¹⁰⁶ In fact, English Ministries will normally reserve a portion of their budget to financially support full-time missionaries and also provide opportunities for their second generation young adult members to participate in short-term mission projects either domestically or abroad.¹⁰⁷

Since second generation young adults are regularly taught in their respective English Ministries to value and engage in evangelism and missions-related activities, it is anticipated that many second generation respondents would envision sharing the gospel with others as an important spiritual possible selves category. Table 2 above shows that the classification of evangelism/missions received the second highest number of hoped for spiritual possible selves for these second generation questionnaire participants or 29.3 percent of total responses in the spiritual realm. More notably, nearly a third (32.8 percent) of spiritual possible selves that were considered "most significant" to these second generation respondents dealt with either missions or evangelistic endeavors.

In the same vein, some second generation interview participants report a pressing concern for reaching non-Christians with the gospel in language synonymous to Jeong's assertion above.¹⁰⁸ For instance, Neal, a criminal defense attorney explains, "I think he [God] does tell us very, very concretely...I want you to share the gospel with your fellow brothers and sisters because I don't want them to go to hell. So I think in that sense I want to do more for God and share the gospel to his other children that are not saved."¹⁰⁹ Other second generation respondents like Xander, a business student, want to recommit themselves to evangelistic efforts:

¹⁰⁶ Interview with Tobias.

¹⁰⁷ Interviews with Adam, Ivan, Pastor Hamilton, and Wendy. Interestingly, 33 percent of Korean American pastors stated that being American of Korean ethnic heritage facilitated missions work in particular fields. As Pastor Jake explains, "I think there's a certain advantage to being an Asian face with a U.S. passport and the ability to speak English. Definitely in some parts of the world where the mission field has always been inundated with the Caucasians and then there's a certain stigma against them...yet Asians who are not always deemed visibly as Americans can speak in English and offering some of the things that don't come with the stigma. So in terms of mission work it becomes somewhat of an advantage as opposed to say just Korean-speaking Koreans." Interview with Pastor Jake.

¹⁰⁸ Interviews with Ulysses and Xander.

¹⁰⁹ Interview with Neal.

I used to have a real passion for like evangelism and like sharing the gospel with other people. And I really want that passion to come back and I really want because I feel like that's where I found the most happiness and that's where I found the most joy by sharing the gospel with people. That's where I want to be I guess spiritually.¹¹⁰

For second generation Korean Americans, participating in missions and evangelistic activities appear to be significant spiritual aspirations which motivate them in their spiritual lives.¹¹¹ A probable explanation for these second generation respondents' commitments to missions and evangelism may be their Korean American pastors' loyalty to the classic American evangelical position "that faith in Christ is necessary to escape eternal damnation."¹¹² Accordingly, many of these second generation young adult informants report a high level of dedication to sharing the gospel message with those in their immediate social networks like family members, friends, and work colleagues.¹¹³ Furthermore, this enthusiasm for evangelistic or missions-related work is confirmed by the fact that second generation questionnaire informants have engaged in some of the following activities to approach this hoped for spiritual possible self: prayer, bringing co-workers and friends to church, taking courses on world missions, sharing beliefs with others, and going on missions trips.¹¹⁴

Upon reflection on these hoped for spiritual possible selves, it should be reported that these second generation Korean American interview participants had difficulty answering what they hoped for themselves regarding their spiritual futures. At certain points during the interviews it appeared as though these second generation Korean Americans had never considered what is achievable for their Christian existence. In my observation, both second generation questionnaire and interview

¹¹⁰ Interview with Xander.

¹¹¹ However, this accent placed on witnessing to others is not exclusive to second generation Korean Americans alone. For instance, Timothy Tseng's study on second generation Chinese evangelicals explains that evangelism grips the hearts of many American-born Chinese Christians. Second generation Chinese American Christians target not only English-speaking Chinese but also reach out to various other pan-Asian American groups. See Timothy Tseng, "Second-Generation Chinese Evangelical Use of the Bible in Identity Discourse in North America," *Semeia* 90 (2002): 261.

¹¹² Evangelism and missions are main themes that are regularly preached about at Sunday services for 33 percent of these participating second generation English Ministries. See also Antony W. Alumkal, *American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 63.

¹¹³ Questionnaire participants mentioned family, friends, and co-workers as specific people with whom they intend to evangelize.

¹¹⁴ Other second generation questionnaire respondents report that they have hoped for spiritual possible selves concerning evangelism/missions but have yet to participate in such activities.

participants provided typical evangelical Christian responses (i.e., personal growth/devotional life and evangelism/missions) regarding what they hoped for their spiritual possible selves since nothing else came immediately to mind. Another important observation to highlight concerning second generation Korean American respondents' hoped for spiritual possible selves is the political silence on subject matters like social justice, poverty, the environment, or violence in the public sphere. In fact, Arbuckle recognizes that cultures experiencing chaos and liminality are generally "insensitive to the demands of social justice."¹¹⁵ Methodologically, I did not ask interview participants direct questions pertaining to these social issues with the intention of safeguarding open-endedness and objectivity. However, the pronounced void on these societal matters may suggest that these second generation Korean American participants do not consider these communal topics significant to their self-concepts or spiritual possible selves.

Some probable reasons for this omission of social issues are worth considering. Firstly, members of the first generation Korean immigrant community have a general tendency of isolating themselves either voluntarily or involuntarily from the larger society due to structural barriers such as lacking proficiency in English or having "insufficient knowledge of 'mainstream' American society."¹¹⁶ According to some Korean American pastors in this study, the second generation has learned and even replicated this behavior of isolation from their immigrant parents who do not often engage with societal issues.¹¹⁷ Secondly, as mentioned earlier in this chapter, second generation Korean Americans' commitment to American evangelical values like individual piety as well as the Korean cultural ethos of success may restrict their communal outlook.¹¹⁸

In light of these research findings, this section on hoped for spiritual possible selves has attempted to make Korean American preachers cognizant of the future

¹¹⁵ See Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 84. In addition, Duncan Forrester has written extensively on matters of social issues and justice. For example, see Duncan B. Forrester, *On Human Worth: A Christian Vindication of Equality* (London: SCM, 2001); and *Christian Justice and Public Policy* (Cambridge: Cambridge UP, 1997).

¹¹⁶ Jung Sun Park, "Identity Politics: Chicago Korean-Americans and the Los Angeles 'Riots,'" *Koreans in the Hood: Conflicts with African Americans*, ed. Kwang Chung Kim (Baltimore: The Johns Hopkins UP, 1999) 208.

¹¹⁷ *Ibid.*, 208. Interviews with Pastor Darius, Pastor Francis, Pastor Hamilton, and Pastor Jake.

¹¹⁸ See also Robert Wuthnow, *After Heaven: Spirituality in America since the 1950s* (Berkeley: U of California P, 1998) 151.

spiritual ambitions of their second generation young adult congregants regarding personal growth/devotional life and evangelism/missions. Although these spiritual possible selves are important to these second generation participants, I have argued concurrently that various second generation Korean Americans are experiencing liminality as they vacillate between their desires for spiritual maturity and material/vocational prosperity. Thus, it would appear that some second generation Korean American respondents are still seeking to come to terms with their bicultural/liminal existence having been shaped by both Korean and American cultural and religious values. Now that we have explored second generation respondents' hoped for spiritual possibilities, we will briefly consider the anxieties and fears that these second generation participants have for their spiritual futures.

FEARED SPIRITUAL POSSIBLE SELVES

The dimension of feared spiritual possible selves provides this study with a theological structure to identify the negative spiritual self-images that second generation Korean American participants want to avoid in future states. Responses from the questionnaire were coded and demarcated into ten separate categories which include: Apathy/Complacency (e.g., spiritual stagnation or being numb to Christ); Loss of Faith (e.g., denying Christian beliefs); Failure (e.g., disappointing God); Cynicism/Hypocrisy (e.g., becoming judgmental or starting to condone sinfulness); Selfishness/Worldliness (e.g., being materialistic or letting greed/vanity take over my life); Arrogance (e.g., being overconfident in faith); Fear of God (e.g., having God say he never knew me); Habitual Sins (e.g., living as a slave to sin); Persecution (e.g., suffering for my faith); and Others.¹¹⁹ Due to the parameters of this study, I will concentrate on the three most frequently mentioned categories for these second generation participants: Apathy/Complacency; Loss of Faith; and Failure. Table 3 on the following page provides a statistical breakdown of questionnaire participants' answers regarding their feared spiritual possible selves.

¹¹⁹ Other future spiritual fears that do not neatly fall into these classifications include: (2) being ignorant of God's word; (1) general fear of the future; (1) Satan's capabilities; (1) not meeting a spiritually compatible spouse; (1) allowing worries to dictate life; (1) lack of leadership; (1) being overly-emotional; (1) church membership reduction; (1) question parents' salvation; (1) not impacting others; (1) being a poor Christian witness; (1) not having children that respect God; (1) unspecified fear; (1) incorrect view of one's call; (1) trusting others more than God; (1) burn out; and (1) being an outcast.

APATHY/COMPLACENCY

To begin this segment on feared spiritual possible selves, the research data indicates that a number of these second generation respondents are concerned that their current apathetic or complacent attitudes toward the Christian faith will persist into the future or that they will eventually develop these types of unconstructive feelings. Specifically, as Table 3 below illustrates, 25.1 percent of all feared spiritual possible selves for these second generation informants involve spiritual apathy or complacency and prominently 29.0 percent of respondents' most significant feared spiritual possible selves fall into this realm.¹²⁰

TABLE 3
FEARED SPIRITUAL POSSIBLE SELVES

	%	MOST SIG.
1 Apathy/Complacency	25.1	29.0
2 Loss of Faith	20.0	25.4
3 Failure	14.5	10.5
4 Cynicism/Hypocrisy	11.5	8.8
5 Selfishness/Worldliness	9.4	9.6
6 Other	7.6	6.1
7 Arrogance	3.8	3.5
8 Fear of God	3.4	4.4
9 Habitual Sins	3.0	0.9
10 Persecution	1.7	1.8
TOTAL	100 N=235	100 N=114

As indicated by some interview participants, second generation Korean Americans are experiencing or have experienced apathy/complacency in their spiritual journeys due to a paucity of spiritual direction and vision.¹²¹ For instance, Pastor Warner believes that many of his second generation congregation members fear "becoming the complacent, lukewarm Christian."¹²² On this topic, Pastor

¹²⁰ As the researcher, it is difficult to decipher between what second generation Korean American respondents present in this study and what they actually feel.

¹²¹ According to his study on second generation Korean American post-college Christians, Henry Kim suggests that religious internalization is the central factor in second generation Korean American church participation. In addition, I propose that without a thorough examination of respondents' hoped for and feared spiritual possible selves, the number of disillusioned second generation Korean American Christians may increase in due course. See Henry Hyunsuk Kim, "Religious Internalization and Church Attendance among Second Generation Korean Americans," diss., Michigan State University, 2003, 4.

¹²² Interview with Pastor Warner.

Warner immediately correlated his second generation congregants' fear of apathy and complacency with a directionless Christian existence. He explained, "Some people [are] like God what's your will for me? What's your direction?....And they're just fears fears of you know God I don't know what to do or where should I go [sic]?"¹²³ Without concrete spiritual plans or visions, it could be argued that second generation participants' "fear of the unknown" perpetuates their chaotic and liminal situation.¹²⁴ In other words, the lack of spiritual direction may provide second generation congregants a pretext to remain indifferent to their spiritual development. Similarly, Pastor Isaiah contends that the spiritual apathy and complacency exemplified by his second generation Korean American congregants reflects how their Christian faith is not a high priority for them. He observes, "[Second generation] Korean Americans they see spirituality...more like exercising where they know it's good for them and they know it can affect their health and heart. But it's not urgent in their mind."¹²⁵

Finally, some second generation Korean American congregants, particularly those who have attended the Korean ethnic church since their childhood, articulate apathy or complacency in their faith journeys because they feel highly confident about their understanding of what it means to be a Christian. As Quentin expressed, "I feel like I know a little too much about Christianity where like I feel like oh yeah this is part of my life. I'm not going to make a big deal out of it. Like I don't praise God as much as I feel I should because of that."¹²⁶ Based on these participants' reflections, it is possible to argue that certain second generation Korean Americans have not resolved the tensions between the cultural and religious expectations of their Korean immigrant parents and their Korean American pastors which may ultimately lead to spiritual despondency. More specifically, some second generation congregants may have uncertainty as to whether the Korean cultural ethos of success or Christianity should be their primary life objective. For other young adults, like Quentin, it appears that second generation Korean American congregants have

¹²³ Interview with Pastor Warner.

¹²⁴ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44.

¹²⁵ Interview with Pastor Isaiah. Pastor Isaiah's observation may be confirmed in that some questionnaire participants report how they have not completely committed themselves to God and spiritual growth activities.

¹²⁶ Interview with Quentin.

perhaps become too familiar or comfortable with the Christian life which breeds this feeling of apathy or complacency.¹²⁷

LOSS OF FAITH

Another prevalent spiritual fear for these second generation Korean American participants involves the loss of faith. According to questionnaire informants, 20 percent of their feared spiritual possible selves fall into this category and 25.4 percent of respondents' most significant feared spiritual self-images correspond to this classification. Essentially, these second generation young adults refer to losing their faith as a general progression of "falling away." In other words, some second generation respondents fear that they will inevitably renounce their Christian faith.¹²⁸ For instance, when asked what his spiritual possible fears were Miles replied, "Just falling away, like getting tired of church or getting tired of this Christian life and just you know rebelling or turning my back to God. That's like my biggest fear."¹²⁹ Other second generation young adults like Valerie illustrate the loss of faith as a lingering ambiguity as to whether they have a personal relationship with God: "I wake up in the morning or I go to bed at night and I wonder gosh do I really know God?...Or maybe I just really don't know God even though I know of him. Maybe I just don't know him."¹³⁰

This feared spiritual possible self of losing faith is a critical matter within these second generation English Ministries which raises different questions regarding the spiritual condition of second generation Korean American participants. First, do these second generation young adults have an apposite theological understanding of what it means to be a Christian? Second, what has caused some of these second generation young adults to fret over losing their faith in God? Third, have Korean/East Asian and American cultural and socio-religious values or their particular life experiences induced these second generation Korean American parishioners to doubt their Christian faith or their confidence in God? Through recognition and acknowledgement of this feared spiritual possible self, Korean

¹²⁷ Similar attitudes were conveyed during interviews with Elden and Wendy.

¹²⁸ Among second generation interview participants, 8 out of 24 described their spiritual fear as falling away or losing their faith.

¹²⁹ Interview with Miles.

¹³⁰ Interview with Valerie.

American pastors will then be able to explore the basis for this spiritual apprehension of losing faith in God with their second generation Korean American listeners.¹³¹

FAILURE

The third major future spiritual fear of second generation Korean American participants involves spiritual failure which constituted 14.5 percent of all feared spiritual possible selves and 10.5 percent of second generation respondents' most significant feared spiritual possibilities. Here, the fear of failure is described as a feeling of trepidation that somehow these second generation congregants will inexorably fail God. For example, according to Pastor Jake, some of his second generation young adult church members are

afraid that this [Christian life] is just a nice attempt for a while. And some of them are afraid that they might get tired or bored or just find themselves constantly unable to make the kind of progress they would like. And some people tend to get down on themselves when they can't accomplish certain spiritual goals or disciplines or serving or whatever that would be that they would define they're afraid of failure and spiritually [*sic*].¹³²

Likewise, Pastor Quincy contends that some of his second generation parishioners continue to live with different regrets from their past and therefore believe that God will punish them in the future for these previous spiritual letdowns. Interestingly, Pastor Quincy states, "Actually I think personally I do sometimes feel that way too. I've made some mistakes in my life and there's that tendency to think okay God's going to get me back for this one day. So I think that's something that I guess Christians can struggle with."¹³³

Moreover, I suggest that the fear of spiritual failure within second generation Korean Americans often develops because they perceive God in human terms based on disapproving reactions they have experienced with their Korean immigrant parents.¹³⁴ In particular, Pastor Xavier testifies that many of his second generation

¹³¹ According to second generation questionnaire participants, some have attempted to retain their Christian faith by involvement in the following activities: serving at church; praying more; reading the Bible; setting limits to worldly pursuits; joining accountability groups; and participating in committee group meetings. Others indicate that they have not engaged in prayer and times of devotion.

¹³² Interview with Pastor Jake.

¹³³ Interview with Pastor Quincy.

¹³⁴ Sharon Kim found that "second generation Korean Americans carry many emotional scars and self-esteem issues that emerged from dysfunctional families where parents could not meaningfully

congregants have a fear of failing parents which then extends to their view of God: "They have fear of failure. They have this fear of not living up to the expectations of their parents. They have this fear that they may not make it in a society where we're looked upon as such a minority and they have this fear that they will never be good enough for God no matter what."¹³⁵ Just as many second generation Korean American congregants believe they are never good enough for their parents, they internalize parallel types of rejection from God.¹³⁶ When these negative experiences or memories are harbored by second generation participants, they can lead as Arbuckle explains to disintegrating chaotic symptoms such as anger or rage.¹³⁷ If Korean American pastors do not address their listeners' feared spiritual possible selves concerning apathy/complacency, loss of faith, and failure, it is foreseeable that second generation Korean American young adults may become embittered by these chaotic and liminal experiences causing them to dissociate themselves from both their first generation Korean immigrant parents and their second generation Korean American English Ministries.¹³⁸

This section on feared spiritual possible selves has disclosed the primary future spiritual fears of these second generation respondents which merit serious reflection from participating Korean American preachers. These emerging feared spiritual possible selves concerning apathy/complacency, loss of faith, and failure may substantiate the instability or liminality experienced by these second generation Korean American respondents.¹³⁹ For this reason, I have attempted to raise Korean American preachers' awareness of the cultural chaos and liminality reported by second generation Korean American informants so that these Korean American

connect with their children." See Sharon Kim, "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches," diss., University of Southern California, 2003, 89.

¹³⁵ Interview with Pastor Xavier and echoed during the interview with Pastor Kurt.

¹³⁶ Tom Lin, *Losing Face and Finding Grace: 12 Bible studies for Asian-Americans* (Downers Grove: InterVarsity, 1996) 43.

¹³⁷ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44-45.

¹³⁸ In Chapter 2, I discussed the emergence of the "Silent Exodus" theory which argues that second generation Korean Americans are rapidly leaving their parents' Korean ethnic churches while some are abandoning the Christian faith altogether. I suggested that a plausible reason for this second generation ecclesial departure may be the neglect of ethnic and cultural issues which exacerbates cultural chaos and liminality.

¹³⁹ Notably, these future spiritual self-images of second generation respondents embody to varying degrees Arbuckle's chaotic symptoms of individual identity disintegration, fear of the unknown, and drifting or lostness. See Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 44-45.

preachers may in light of this new knowledge discuss these important hoped for and feared spiritual self-perceptions with their second generation Korean American listeners.

CONCLUSION

In this chapter, I began by describing the transitional spiritual status of second generation English Ministries. Specifically, I sought to re-interpret Arbuckle's model for understanding cultures in transition and change as it applies to the second generation Korean American church context. What arose out of this discussion was a significant observation in that many of these participating English Ministries are not engaging with their second generation Korean American congregants about ethnic and cultural matters despite being ethnic-specific congregations. Additionally, we saw that various second generation congregations do not have formulated visions for doing ethnic-specific ministry, while some may even be exploring options of becoming pan-Asian American or multiethnic congregations without appropriate dialogue concerning the ethnic and cultural implications of these structural changes. As a result, the contention has been made that many of these English Ministries are experiencing chaos and liminality as they have yet to define the purpose of ethnic-specific second generation Korean American ministry and preaching.

The second half of this chapter explored the most significant hoped for and feared spiritual possible selves of these second generation young adult respondents. In this discussion on spiritual possible selves, I have described for Korean American preachers what many of their second generation young adult congregants hope for and fear regarding their future spiritual existence. While many second generation respondents in this study have constructive spiritual aspirations with regard to personal growth/devotional life and evangelism/missions, we have found, however, that second generation young adults are commonly experiencing chaos and liminality in trying to reconcile their perceived disparate inclinations for both spiritual maturity and the Korean cultural ethos of success.

In conclusion, I contend that the exploration of spiritual possible selves can facilitate Korean American preachers' congregational exegesis in two ways. First, by unearthing second generation Korean American listeners' past experiences,

Korean American pastors will be able to identify some unresolved memories that may inhibit second generation young adults' spiritual progress. Specifically, Korean American preachers can explore second generation listeners' family and church backgrounds since many deconstructive experiences remain implanted in their socio-religious psyches.¹⁴⁰ Without an in-depth understanding of their second generation Korean American hearers' ethnic and cultural context, Korean American preachers' sermons will be deficient in transformative power since preaching is innately contextual.¹⁴¹

Second, investigation of second generation parishioners' hoped for and feared spiritual possible selves can open Korean American preachers' visions to Arbuckle's descriptors of their chaotic and liminal situation. Arbuckle contends that the prerequisite for a new cultural integration is the ability to engage with the "cultural shock" of chaotic symptoms.¹⁴² That is, liminality can act as a debilitating "disease" that subdues an organization or it "can be the catalyst for enormous personal and group growth."¹⁴³ In order for second generation Korean Americans to actualize their constructive possible selves, the Korean American pulpit is responsible for addressing the bicultural and liminal experiences of second generation parishioners and the socio-cultural tensions inhabiting their English Ministries so that an emergent cultural integration for second generation Korean Americans may come to pass.

In Chapter 7, I will reveal some emerging preaching trends in these participating second generation Korean American congregations. We will identify the existing homiletical tactics that Korean American preachers are currently employing to exegete their second generation Korean American listeners. More importantly, however, I seek to open Korean American preachers' consciousness to invisible elements that have been omitted from their sermonic preparation which require acknowledgment and evaluation if second generation Korean American Christians are to progress beyond their status of liminality and thereby experience their future spiritual potential.

¹⁴⁰ Interviews with Ivan, Karl, Pastor Morris, and Pastor Warner.

¹⁴¹ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 35.

¹⁴² Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 45.

¹⁴³ *Ibid.*, 45.

CHAPTER 7

NAMING THE INVISIBLE: EMERGING THEMES IN SECOND GENERATION PREACHING

This penultimate chapter explores the preaching ministry within participating second generation Korean American English Ministries through respondents' voices. Several themes emerged from research interviews which demonstrate that these Korean American preachers require further analysis of their second generation listeners' ethnic and cultural context. Specifically, however, this chapter points out a range of invisible layers that presently go undetected by many of these Korean American preachers during their congregational exegesis with specific reference to their second generation Korean American congregants.

Leonora Tubbs Tisdale's concept of preachers as local ethnographers in her book *Preaching as Local Theology and Folk Art* provides this chapter with a theoretical framework to evaluate the exegetical methods currently employed by Korean American preachers to interpret their hearers' lived experiences and situations.¹ In addition, my objective here is to enrich Tisdale's concept by drawing on the theologically informed ideas of cultural anthropologist Gerald Arbuckle, as discussed in the previous chapter. Arbuckle's concepts are not written necessarily to instruct preachers per se, but rather to show church reformers and leaders of religious orders in the Roman Catholic Church how they can cope with transition and change. However, as argued in Chapter 6, Arbuckle's theories are fruitful for helping Korean American preachers become local ethnographers that understand the contextual issues pertaining to their second generation Korean American listeners.

Seeking to extend Tisdale's theory, then, I will argue based on Arbuckle's work that Korean American preachers will be hindered from formulating new and distinctive cultural forms of preaching that seek to develop second generation Korean Americans' possible selves if they do not come to terms with the chaos and

¹ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 59-61.

liminality² experienced by their bicultural second generation hearers.³ In the concluding chapter, I will present a working homiletic model that responds to these omissions in congregational analysis and also prescribes new roles for both Korean American preachers and second generation listeners which release the hearers' imaginations and open new horizons for congregants' embodied, relational, and spiritual possibilities.

PREACHERS AS LOCAL ETHNOGRAPHERS

In *Preaching as Local Theology and Folk Art*, Tisdale borrows the term "local theology" from Catholic theologian Robert Schreiter to introduce a homiletic method where pastors cultivate "explicit skills and training in 'exegeting congregations' and their subcultures - just as they need skills and training in exegeting the Scriptures."⁴ Tisdale also employs James Hopewell's concept that congregations can be viewed as "subcultures" which encourages preachers to explore and assess overlooked elements of the church's makeup including: geographical location, social class, age, and sex, among others.⁵ Tisdale offers this approach acknowledging that preaching professors have not offered pastors practical models "for identifying and analyzing congregational subcultural differences."⁶ Her solution for this "homiletic void"⁷ is contextual preaching:

Our quest, then, is for preaching that is more intentionally contextual in nature - that is, preaching which not only gives serious attention to the interpretation of biblical

² As mentioned in Chapter 6, Arbuckle's schema for interpreting transitional cultures will not supersede this study's primary conceptual framework of Markus and Nurius' possible selves. Rather, I have employed particular aspects from Arbuckle's model to interpret my spiritual contribution to the possible selves theory.

³ Arbuckle argues that "cultures of organizations have life-cycles" that "must pass through the normal problems accompanying each stage." Members of these cultures "learn to cope with these difficulties or they foster all kinds of abnormal 'diseases' that prevent growth." The failure to acknowledge these underlying symptoms leads to various "destructive ways." See Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 43.

⁴ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 18. In Chapter 3 of this thesis, I have similarly employed Schreiter's contextual models as they relate to ethnography and liberation, which I argued may serve as helpful theoretical frameworks for preaching to the second generation Korean American situation. See pages 56-59.

⁵ Ibid., 15. Hopewell's understanding of the congregation was influenced by what Clifford Geertz, borrowing from Max Weber, referred to as a "web of significance" which "distinguishes a congregation from others around it or like it." See James F. Hopewell, *Congregation: Stories and Structures*, ed. Barbara G. Wheeler (Philadelphia: Fortress, 1987) 5.

⁶ Ibid., 18-19.

⁷ Ibid., 19.

texts, but which gives equally serious attention to the interpretation of congregations and their sociocultural contexts.⁸

Appropriating the concepts of American anthropologist Clifford Geertz, Tisdale explains that preachers can become “local ethnographer(s).”⁹ In this process, the preacher utilizes ethnography functioning as a “participant observer” in the culture and establishing rapport by being immersed in daily activities.¹⁰ Tisdale relates that this is the only way for preachers to achieve “thick description” of a group, which is “moving beyond description of the symbol itself (which is ‘thin’ description) to an interpretation of its meaning and message in relation to certain socially established codes and structures.”¹¹ Tisdale, then, provides seven practical methods for pastors to achieve “thick description” in their sermon preparation: (1) listen to congregants’ stories and interview them; (2) explore church archival materials; (3) learn about the demographics of the church; (4) survey the church’s architecture and visual arts; (5) note important church rituals; (6) explore the church’s key events and activities; and (7) understand the unique types of people in the congregation.¹²

Tisdale’s contribution to the initial work on contextual preaching is notable. She uniquely draws upon the theories of Clifford Geertz and Robert Schreier to create her own distinct paradigm of preaching as “local theology.”¹³ Yet, despite Tisdale’s persuasive suggestions for exegeting the culture or subcultures of the congregation, her homiletic method lacks critical analysis for how preachers can utilize contextual preaching to benefit bicultural or ethnic minority contexts. In particular, I draw attention to three deficiencies in Tisdale’s concept of contextual preaching for ethnic minority situations. First, her treatment of interpreting

⁸ Ibid., 32-33.

⁹ G. W. S. Knowles, “Theory and Practice of Preaching: Review Article,” rev. of *Preaching as Local Theology and Folk Art*, by Leonora Tubbs Tisdale, *The Expository Times* 109 (1998): 149. See also Clifford Geertz, *The Interpretation of Cultures* (New York: Basic, 1973).

¹⁰ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 58.

¹¹ Ibid., 58. As mentioned in Chapter 4, the concepts of “thick description” and “thin description” were initially developed by British philosopher Gilbert Ryle and later borrowed by Clifford Geertz. See Gilbert Ryle, *Collected Papers: Collected Essays 1929-1968*, vol. 2. (London: Hutchinson, 1971) 465-496; and Clifford Geertz, *The Interpretation of Cultures* (New York: Basic, 1973) 5.

¹² Ibid., 64-76. See also Mary C. Orr, rev. of *Preaching as Local Theology and Folk Art*, by Leonora Tubbs Tisdale, *Interpretation* 53 (1999): 329.

¹³ Robert P. Waznak, rev. of *Preaching as Local Theology and Folk Art*, by Leonora Tubbs Tisdale, *Worship* 71 (1997): 570-571.

congregational worldviews, values, and ethos is based primarily on Western concepts and modes of thought. She does not acknowledge the complexity of ethnic minority congregants such as those from East Asian backgrounds who may adhere to different ideological presuppositions or modes of reasoning.¹⁴

Second, Tisdale's exegetical methods 2, 5, and 6 noted above take for granted that congregational subcultures have historical storehouses from which preachers can draw archived church resources, retrieve information on past rituals, or locate former church calendars for congregational events and other Christian activities. Although her presumption may be defensible for more established white American congregations, the same assumption cannot necessarily be made for emerging second generation English Ministries that have broken away from first generation immigrant church contexts. Many English-speaking Korean American pastors begin their second generation English Ministries with a clean slate and may not have such materials readily at their disposal. Even for those second generation congregations that remain under the authority and supervision of first generation churches, the immigrant church's historical documents (if they even exist) may not be applicable to the particularized needs of bicultural second generation Korean American Christians.

Third, Tisdale's methods for congregational exegesis do not leave room for the possibility that ecclesial subcultures may experience cultural chaos and liminality such as the bicultural tensions encountered by second generation Korean American young adults. At present, Tisdale's prescriptive methods offer preachers little or no pragmatic alternatives for dealing with tension or uneasiness within a liminal congregational subculture. For this reason, this chapter intends to fill out Tisdale's more generalized notion of preachers as local ethnographers within the second generation Korean American church context and also seeks to expand sermonic thinking by opening Korean American preachers' eyes to a range of invisible ethnographic components during their sermon preparation for second generation Korean American hearers.

¹⁴ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 80-90. See also Richard E. Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently...and Why* (New York: Free, 2003).

CONGREGATIONAL EXEGESIS

In the third chapter, it was established that preaching is a contextual act that requires careful analysis of one's lived situation.¹⁵ As Timothy Tennent observes, "One of the fundamental principles of preaching is that it does not occur in a vacuum. Indeed, by definition, authentic preaching is a *contextual* event, which must always bear the marks of universality and particularity."¹⁶ Therefore, one of the primary objectives in this chapter is to ascertain the methods and extent to which Korean American preachers currently investigate the ethnic and cultural dimensions of their second generation Korean American listeners. This section will identify the processes that these Korean American preachers undertake at the moment.

At first glance, it seems that these Korean American participants are semi-conscious of the significance that their ethnic background and culture have in the preaching process. For instance, Pastor Owen describes how his style of preaching "has been forever colored by the fact that I have grown up in a Korean American church."¹⁷ Pastor Uriah similarly recognizes that his spiritual upbringing in the Korean American ecclesial context has influenced his preaching.¹⁸ In addition, some second generation interview participants communicate the import of their membership at an ethnic-specific Korean American church.¹⁹ As Quentin comments, "I don't think I would have started coming to church if there was no Korean American congregation....I think it definitely reached out to me specifically, personally to me because it was [a] Korean American congregation."²⁰ Likewise, Hailey names detailed characteristics about the second generation Korean American church setting that were pivotal in her decision to attend an ethnic-specific Korean American ministry: "We [second generation Korean Americans] share the same humor... [and] we have that common background history....We understand our

¹⁵ Ibid., 35.

¹⁶ Timothy C. Tennent, "Evangelical Preaching in the Global Context," *Preaching to a Shifting Culture: 12 Perspectives on Communicating that Connects*, ed. Scott M. Gibson (Grand Rapids: Baker, 2004) 199.

¹⁷ Interview with Pastor Owen.

¹⁸ Interview with Pastor Uriah.

¹⁹ Interviews with Beth, Neal, Paige, Regina, Sally, Ulysses, and Wendy.

²⁰ Interview with Quentin.

parents. And I think just the commonality of that makes it easier and more comfortable for me.”²¹

In spite of the important functions that ethnicity and culture play in the second generation Korean American church context, further examination reveals that the Korean American pastors in this study lack in-depth methods for analyzing their second generation audiences. Specifically, a few Korean American pastors describe their primary technique for congregational analysis as listening to second generation young adult congregants’ stories (i.e., the initial part of Tisdale’s first strategy). This is accomplished mainly by spending time with members, conversing with them at an individual level, or by participating in small group activities.²² As Pastor Morris states, “I try to spend a lot of time getting to know people...whether it’s meeting them for lunch or having them over at my house or just gathering together in various fellowship situations. I think [it] enables me to get to know them better.”²³ Similarly, Pastor Stan explains, “In my mind I have the congregation because I interact a lot with them especially at the small group level.”²⁴

Some Korean American pastors convey the use of alternative procedures for contemplating the unique needs and concerns of their second generation parishioners (i.e., similar to Tisdale’s seventh method of homiletical investigation). According to Pastor Jake, his congregational exegesis takes the form of thinking about what second generation young adults value and how they spend their time and resources.²⁵ Pastor Xavier examines his congregation by placing himself in his parishioners’ shoes because as he puts it “a lot of my struggles are the same struggles they’re going through.”²⁶ Interestingly, Pastor Ben reads recurring messages from his second generation young adults’ Xanga websites where individuals journal their thoughts on personalized web pages.²⁷ Further, some Korean American preachers assume that they know their congregation members and therefore do not feel obliged to integrate formal congregational study into their sermonic tactics.²⁸ For example,

²¹ Interview with Hailey.

²² Interview with Pastor Gary.

²³ Interview with Pastor Morris.

²⁴ Interview with Pastor Stan.

²⁵ Interview with Pastor Jake.

²⁶ Interview with Pastor Xavier.

²⁷ Interview with Pastor Ben.

²⁸ Interviews with Pastor Hamilton and Pastor Kurt.

Pastor Kurt comments, "Throughout the whole process I do have the congregation in mind,"²⁹ while Pastor Chad replies, "Maybe you can say I'm in denial and stuff but I think I know them very well. And I know what they're struggling with."³⁰ As these pastors' comments demonstrate, when it comes to exegeting their congregations, that is, understanding the ethnic and cultural contexts of their audiences, some Korean American ministers tend "to assume more knowledge on their part than they actually possess"³¹ frequently developing "a generalized image of the potential listeners and let[ting] it supply the totality of [their] assumptions about the context."³²

Without broad and in-depth strategies for determining the sermonic needs of their second generation hearers, I contend that a number of context-specific issues will remain invisible to these Korean American preachers. For example, I asked these Korean American pastors what types of questions they have concerning their listeners. Interestingly, these Korean American preachers would like to know more about some of the following topics: what are their struggles;³³ what are their daily routines like;³⁴ how do they want to grow spiritually;³⁵ is the sermon relevant;³⁶ and what do they really care about?³⁷ These pastors' homiletical questions suggest that some Korean American preachers are currently uninformed on basic facets of their second generation young adults' lives. Invisibility in the preaching process for Korean American preachers extends to gender related issues as well.

INVISIBLE WOMEN

Existing congregational demographics indicate that female parishioners occupy approximately two-thirds of the pews on Sunday morning in North American churches today.³⁸ However, theologians like Alice Mathews are dubious as to

²⁹ Interview with Pastor Kurt.

³⁰ Interview with Pastor Chad.

³¹ Reuel L. Howe, *Partners in Preaching: Clergy and Laity in Dialogue* (New York: Seabury, 1967) 31.

³² Lucy Lind Hogan and Robert Reid, *Connecting with the Congregation: Rhetoric and the Art of Preaching* (Nashville: Abingdon, 1999) 80.

³³ Interviews with Pastor Landon and Pastor Xavier.

³⁴ Interview with Pastor Kurt.

³⁵ Interviews with Pastor Edgar, Pastor Gary, and Pastor Morris.

³⁶ Interviews with Pastor Francis, Pastor Quincy, Pastor Uriah, and Pastor Warner.

³⁷ Interviews with Pastor Perry and Pastor Stan.

³⁸ Haddon W. Robinson, foreword, *Preaching that Speaks to Women*, by Alice P. Mathews (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 7.

whether the sermon truly “speaks to the whole church” and addresses the needs of both men and women.³⁹ In this next section, I will disclose Korean American respondents’ perspectives on how gender issues are dealt with from the pulpit in these second generation Korean American English Ministries and will argue that second generation female parishioners constitute another invisible category for a number of Korean American preachers in regard to their exegetical tactics.

According to second generation interview participants, their Korean American preachers fall frequently into one of two categories in terms of responding to gender issues from the pulpit: their sermons regurgitate traditional gender stereotypes or their sermons are gender neutral.⁴⁰ In the first typology, 6 out of 20 second generation interview informants describe how Korean American preachers communicate sermons that typecast male and female parishioners into conventional gender roles.⁴¹ Employing sociological terms, Mathews introduces this first category of gender identification as *type-A error* or *alpha-bias*. Korean American preachers known for *alpha-bias* would tend to “exaggerate the differences between men and women.”⁴²

How this *alpha-bias* often plays out from the second generation Korean American pulpit is that traditional biblical gender roles are espoused. For example, Ulysses comments on how his Korean American preacher “talks a lot about biblical standards [in marriage]...when male-female are as one the man is to takeover as...the main role leader and that women are supposed to submit, you know. I guess he’s explained that many times.”⁴³ Similarly, Ivan replies:

[In] 1 Timothy [Chapter] 2, Paul says that he doesn’t permit women to teach or exercise authority over men. The pattern that’s given there is even from creation when God created Adam first and Eve fell first you know and so there is a timeless principle involved. Even in the image of Christ and the church you know just as

³⁹ Alice P. Mathews, “Preaching to the Whole Church,” *Preaching to a Shifting Culture: 12 Perspectives on Communicating that Connects*, ed. Scott M. Gibson (Grand Rapids: Baker, 2004) 159.

⁴⁰ During interviews with second generation young adults, I did not have an opportunity to ask about gender issues and preaching with 4 participants. In addition, participants had the following comments concerning their preachers’ acknowledgement of gender during sermons: 6 mentioned that their Korean American pastor is sensitive about gender issues without providing further details and 2 stated that their preachers’ sermons are male-centric, that is, focusing on men and their interests.

⁴¹ Interviews with Caleb, Fletcher, Jillian, Paige, Ulysses, and Wendy.

⁴² Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 23.

⁴³ Interview with Ulysses.

Christ is the head of the church the husband is the head of the wife and you see that in the church.⁴⁴

By reiterating traditional gender roles from the pulpit, Korean American preachers can involuntarily “deny women the opportunity to acquire attitudes and objectives that can maximize women’s potentials.”⁴⁵ Moreover, Mathews states that: “Gender stereotypes can cause women to bury their gifts and even deny a part of God’s call in their lives because they believe a stereotype of what they ought to be.”⁴⁶

On the whole, second generation Korean American women have been commonly barred from leadership capacities due to Korean, Confucian, and even patriarchal Christian ideologies.⁴⁷ The practice of subordination among second generation Korean American females stems from both the hierarchical structures of Confucianism and the values of the “American evangelical subculture.”⁴⁸ First of all, the hierarchical nature of Confucianism proliferates the subjugation of second generation females because it “sanctions and teaches men’s exercise of power over women” which can lead to abusive situations.⁴⁹ Concurrently, the tenets of conservative evangelical Christianity often preclude women from teaching and having any authority over men, as indicated by these second generation interview participants’ comments above.⁵⁰

⁴⁴ Interview with Ivan.

⁴⁵ Pyong Gap Min, “The Burden of Labor on Korean American Wives in and outside the Family,” *Korean American Women: From Tradition to Modern Feminism*, eds. Young I. Song and Ailee Moon (Westport: Praeger, 1998) 99.

⁴⁶ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 61.

⁴⁷ In her study on women’s ordination in the Catholic Church, Michele Dillon found that 70 percent of her sample was strongly against the “construction of the possible implication of women’s ordination for the church.” See Michele Dillon, “The Catholic Church and Possible ‘Organizational Selves’: The Implications for Institutional Change,” *Journal for the Scientific Study of Religion* 38 (1999): 390.

⁴⁸ Antony W. Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 171-172.

⁴⁹ Peter T. Cha, “Developing a Healthy Second-generation Korean American Ministry in the Postmodern World: A Case Study,” *American Baptist Quarterly* 21 (2002): 353.

⁵⁰ Antony W. Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 151. According to John Stackhouse, evangelicals also uphold the following tenets: “To be sure, all branches of the orthodox Christian faith affirm the story of salvation centering on Christ; the authority of the Bible as God’s written Word (even as some place other authorities alongside it); the necessity of conversion; and the call to mission.” See John G. Stackhouse, Jr., “Evangelical Theology Should Be Evangelical,” *Evangelical Futures: A Conversation on Theological Method*, ed. John G. Stackhouse, Jr. (Grand Rapids: Baker, 2000) 42.

Despite a significant shift in openness to women in ministry among members of the second generation,⁵¹ the questionnaire sample reveals that a number of informants are opposed to females engaging in ecclesial leadership roles that are typically male dominated. The following statistics based on questionnaire responses demonstrate the adherence of second generation Korean Americans to traditional Korean and conservative Christian gender norms (N=101): 30 support women in senior pastor roles; 51 approve of female eldership; 79 support women deacons; 99 approve of females teaching Bible study; 50 support women preaching during Sunday service; and 99 approve of females serving as counselors.

What is striking is the fact that many second generation Korean American women consent to the subordination of females within their English Ministries. During interviews, female participants were asked whether they have ever been denied participation in certain roles in their second generation congregations. Although interview responses varied, informants like Paige explained how Korean American females routinely accept their "lower status" as the norm within their second generation Korean American Christian community.⁵² Other female participants recognize the need for female leaders in their English Ministries yet do not know of woman parishioners who desire to fill such positions. For instance, Wendy states, "[I] definitely feel like there needs to be more woman leadership....And I think they [females] struggle a lot more because of the lack of women involvement and but again...I don't know of a lot of women that would step up and would want to take on that role."⁵³ It could be argued that second generation Korean American female congregants have been indoctrinated by their conservatively-minded Korean American pastors who may prolong the oppression either overtly or through their lack of support.⁵⁴

The second manner in which gender is attended to from the second generation Korean American pulpit is to ignore that gender differences exist. This

⁵¹ Antony W. Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB, 2003) 150.

⁵² Interview with Paige.

⁵³ Interview with Wendy.

⁵⁴ The situation in the second generation Korean American church context may validate Justo and Catherine Gonzalez's assertion that "minority men are often led by their own oppression to oppress minority women." See Justo L. Gonzalez and Catherine G. Gonzalez, *Liberation Preaching: The Pulpit and the Oppressed* (Nashville: Abingdon, 1980) 110.

category has been defined by sociologists as *type-B error* or *beta-bias*.⁵⁵ Rather than acknowledging gender distinctions, Korean American preachers who show signs of *type-B error* basically omit gender from their sermonic consideration and language. Among second generation interview respondents, 6 out of 20 stated that their Korean American pastor is either gender free or gender neutral when it comes to preaching.⁵⁶ As Olivia recounts, "I never feel that distinction it [the sermon] being more catered towards a woman or towards a man or needing to differentiate. I just feel it's very neutral."⁵⁷ According to Mathews, *alpha-bias* and *beta-bias* are reciprocal oversights that many preachers are unaware of in their preaching ministries. To employ the language of clinical and developmental psychologist, Mary Watkins, *type-A* and *type-B errors* treat second generation Korean American women as merely "invisible guests" seated in the pews.⁵⁸ At the opposite end of the spectrum, Mathews maintains that preachers who seek efficacious communication of God's truth to female parishioners encounter two explicit challenges: "First, they must understand, at least in part, the experience of women *as women*. Second, they must also understand that the women who listen are not simply generic 'women.'"⁵⁹

Although some Korean American preachers and second generation young adults mentioned how pastors' wives occasionally assist these preachers in reflecting on gender issues and preaching,⁶⁰ concentrated deliberation on gender-related topics during congregational exegesis may prove to be fruitful for Korean American pastors particularly in aiding second generation women to engage with their Christian identity as women and with their possible selves.⁶¹ Acknowledging that Korean

⁵⁵ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 24.

⁵⁶ Interviews with Ivan, Lauren, Miles, Neal, Olivia, and Tobias.

⁵⁷ Interview with Olivia.

⁵⁸ As mentioned in Chapter 1, Mary Watkins coined the term "invisible guests" to denote the imaginal dialogues that "the self" may have with any number of imaginal conversation partners. However, this concept provides a helpful metaphor to describe the invisibility of second generation Korean American women during Korean American preachers' homiletical congregational study. See Mary Watkins, *Invisible Guests: The Development of Imaginal Dialogues* (Woodstock: Spring, 2000).

⁵⁹ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 25.

⁶⁰ Interviews with Beth, Elden, Hailey, and Pastor Xavier.

⁶¹ Homiletical studies on preaching and gender commonly refer to Mary Belenky and her colleagues' study *Women's Ways of Knowing* which examines the ways that women come to form knowledge. They categorize women as knowers into five distinct groups: silence, received knowledge, subjective knowledge, procedural knowledge, and constructed knowledge. These categories can be summarized in the following way: in silence, women see themselves without a voice and under the authority of

American pastors by and large internalize conservative viewpoints on female church leadership and participation, this should not, however, preclude them from assisting second generation women in nurturing their various talents and spiritual aspirations.⁶² As Mathews aptly suggests, “When a preacher’s assumptions about women correspond closely to the reality of women’s lives, it is far more likely that the message women receive from the pulpit will speak with power and conviction to the issues of their lives and the needs of their hearts.”⁶³ In addition to formal strategies for congregational analysis and gender issues, this study finds that another invisible dimension to sermonic preparation for these Korean American preachers is consistent feedback from their second generation listeners.

INVISIBLE FEEDBACK ON CHAOS AND LIMINALITY

The second generation Korean American respondents in this research in both the questionnaire and interviews report overall satisfaction in their Korean American preachers’ weekly sermons. Among questionnaire informants (N=99), 84 are either satisfied or extremely satisfied with their pastors’ messages while only 4 respondents indicate dissatisfaction. Correspondingly, no interview participants expressed overt dissatisfaction with the preaching in their second generation English Ministries.⁶⁴

Although participants have seemingly favorable evaluations of the preaching within their second generation contexts, these informants indicate several arenas where Korean American preachers could strengthen their sermons by receiving

others; in received knowledge, women are capable of receiving knowledge by listening to others but they are unable to create knowledge by themselves; in subjective knowledge, women possess an inner voice where knowledge is conceived intuitively and subjectively in private and begin to establish a sense of self; in procedural knowledge, women listen to the voice of reason and they are distinguished by either separate or connected knowing; and in constructed knowledge, women see knowledge as “contextual” and begin integrating self-knowledge with the knowledge they receive from others. See Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule, *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Harper Collins, 1986) 3, 15. See also Joseph R. Jeter, Jr., and Ronald J. Allen, *One Gospel, Many Ears: Preaching for Different Listeners in the Congregation* (St. Louis: Chalice, 2002) 81-89; and Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 67-71.

⁶² For instance, according to Korean American pastors in this study, 17 out of 24 affirm that church leadership is reserved for males only. In other words, only 7 out of 24 Korean American pastors advocate “complete” gender equality for their second generation church members.

⁶³ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids/Leicester: Baker/InterVarsity, 2003) 16.

⁶⁴ It is difficult to fully assess whether second generation participants offered candid reflections because they may have withheld criticism out of respect for their pastor.

consistent feedback from trusted listeners.⁶⁵ Homiletics professor Ronald Allen states that “preachers need to seek feedback on their preaching from the congregation and from persons in the wider world of preaching. Feedback allows preachers to build on strengths of patterns of communication, and to seek to improve aspects of communication that are sometimes clouded.”⁶⁶ Nevertheless, only 3 out of 24 Korean American preachers involved in this research invite formal opportunities to receive constructive sermon criticism. These three pastors reported how they conduct monthly meetings with members of their leadership team in order to discuss both the positive and negative components to their messages.⁶⁷

Formal feedback sessions with second generation congregants would illuminate Korean American preachers with a wide variety of constructive insights that remain presently hidden. Some second generation respondents offered enlightening preaching suggestions that address the chaotic and liminal experiences of bicultural second generation Korean Americans.⁶⁸ For instance, Fletcher maintains that Korean American preachers could facilitate discourse on difficult cross-cultural relationships and acerbic experiences with racial discrimination.⁶⁹ Ivan comments that Korean American preachers should be wary of their word choice particularly when speaking about hurtful experiences with members of the first generation Korean immigrant church.⁷⁰ Next, Olivia requests that Korean American preachers speak about shame-based issues that are commonplace to second generation Korean American young adults. She observes:

⁶⁵ Writers in homiletics note the benefits that consistent feedback has on the preaching ministries of those preachers who make the effort to engage in this process. See Joseph R. Jeter, Jr., and Ronald J. Allen, *One Gospel, Many Ears: Preaching for Different Listeners in the Congregation* (St. Louis: Chalice, 2002) 117; Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster/John Knox, 1997); John S. McClure, *The Roundtable Pulpit: Where leadership and preaching meet* (Nashville: Abingdon, 1995); and Craig A. Loscalzo, “Feedback,” *Best Advice for Preaching*, ed. John S. McClure (Minneapolis: Fortress, 1998) 150.

⁶⁶ Ronald J. Allen, *Preaching and Practical Ministry* (St. Louis: Chalice, 2001) 89.

⁶⁷ Interviews with Pastor Allen, Pastor Gary, and Pastor Isaiah.

⁶⁸ In recent literature on homiletics, there have been several helpful works written that provide listeners’ perspectives on the preaching task. For example, see Roger E. Van Harn, *Pew Rights: For People Who Listen to Sermons* (Grand Rapids: Eerdmans, 1992); Patricia G. Brown, *Preaching from the Pew: A Message for the Church* (Louisville: Geneva, 1998); Lora-Ellen McKinney, *View from the Pew: What Preachers Can Learn from Church Members* (Valley Forge: Judson, 2004); and John S. McClure, et. al., *Listening to Listeners: Homiletical Case Studies* (St. Louis: Chalice, 2004).

⁶⁹ Interview with Fletcher.

⁷⁰ Interview with Ivan.

I notice that in the Asian American culture or Korean American culture more specifically we shy away from shame-based issues [like] family conflict, sexual orientation, anything that's not beyond like achieving success and you know like making a name for yourself and things like that. And so I've had to really question and really work out some of my own issues.⁷¹

As discussed in previous chapters, the shame that Olivia refers to comes from the Korean Confucian concept of *ch'emyon*, otherwise known in Korean culture as "saving face." Finally, Paige comments on how Korean American preachers could speak to specific matters which reflect the liminal status of many second generation Korean Americans who live as members "caught between" American and Korean immigrant social and religious environments.⁷² In effect, the ensuing segments will demonstrate how a number of Korean American preachers in this study have bypassed ethnic and cultural matters in their preaching strategies in their attempt to widen church doors to members of all possible ethnic and racial backgrounds.⁷³ What this phenomenon has created ironically in second generation Korean American English Ministries is the invisibility of ethnicity and culture.

MULTIETHNIC MINISTRY AND SECOND GENERATION PREACHING

As mentioned in the previous chapter, another significant emerging theme regarding second generation Korean American preaching involves the transition of second generation churches from ethnic-specific ministries to pan-Asian American or multiethnic congregations. Since second generation Korean Americans are fluent in English and more culturally compliant than their first generation parents, many Americanized Korean pastors and second generation young adults are questioning the validity of their monoethnic congregations, while others are deliberately seeking to create ethnically and racially diverse faith communities.⁷⁴

⁷¹ Interview with Olivia.

⁷² Interview with Paige.

⁷³ As noted in Chapter 6, the recent trend in second generation English Ministries becoming pan-Asian American and multiethnic churches denotes Arbuckle's third stage (i.e., political reactions).

⁷⁴ See Curtiss Paul De Young, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford UP, 2003) 121; and Michael H. Truong, "Race and Religion: Why Do Second-Generation Korean American Christians Attend a Korean Church?" diss., University of California, San Diego, 2000, 1. Sociologist Pawan Dhingra found that some English Ministry pastors seek to expand their churches' walls to non-Korean American Christians in order "to increase financial stability." Due to the severe competition among second generation congregations, Dhingra states that "EMs [English Ministries] could no longer count on a steady flow of immigrants or on the non-churched second generation, so

Sociologist George Yancey defines multiracial churches as ones in which “no one racial group makes up more than 80 percent of the attendees of at least one of the major worship services.”⁷⁵ Expanding Yancey’s definition beyond purely racial descriptors to include ethnicity, only 2 out of the 24 second generation English Ministries involved in this study are technically multiethnic congregations that comprise predominantly Asian American members.⁷⁶ Although most of these second generation congregations have few non-Korean American congregants attending their worship services, we will see that the arrival of other English-speaking members has influenced the preaching dynamics within these English Ministries.⁷⁷

In recent years, the subject of multiethnic ministry has received growing interest especially among sociologists of religion. For instance, Curtiss Paul De Young et al. argue that “Christian congregations, when possible, should be multiracial.”⁷⁸ Citing biblical precedent for multiethnic churches, these scholars posit that multiracial ministries will abet race relations in the United States.⁷⁹ In contrast, Donald McGavran opposes the notion of multiracial congregations with his “homogenous unit principle” which argues that monoracial congregations facilitate church growth more effectively than diverse faith contexts. McGavran establishes this theory based on the following declaration: “People like to become Christians without crossing racial, linguistic, or class barriers. This is an undeniable fact. Human beings do build barriers around their own societies.”⁸⁰ Keeping these socio-

becoming multiracial appeared necessary.” However, evangelistic and Scriptural motivations, not monetary concerns, appear to be the primary motivators for multiethnic ministry for the Korean American preachers in this study which contrasts with Dhingra’s findings. See Pawan Dhingra, “‘We’re Not a Korean American Church Any More’: Dilemmas in Constructing a Multi-Racial Church Identity,” *Social Compass* 51 (2004): 371.

⁷⁵ George Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches* (Downers Grove: InterVarsity, 2003) 15.

⁷⁶ Pastor Francis commented that approximately 75 percent of his congregation is Korean American, while Pastor Landon stated that 40 percent of his congregation is of Korean ethnic background. Interviews with Pastor Francis and Pastor Landon. The remaining 22 English Ministries in this study have less than 20 percent of non-Korean American membership.

⁷⁷ According to both Korean American pastors and second generation young adult interview participants, Korean Americans represent at least 90 percent of the total number of congregants in 16 out of 24 participating second generation Korean American English Ministries.

⁷⁸ Curtiss Paul De Young, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford UP, 2003) 2.

⁷⁹ *Ibid.*, 9-20; 168-174.

⁸⁰ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1990) 261. Interestingly, George Yancey’s empirical study on multiracial churches debunks McGavran’s theory in that church membership at multiracial churches increased at higher rates than mono-racial faith

religious perspectives in full view, how do these particular Korean American respondents feel about the ecclesial transition towards multiethnic ministry?⁸¹

One perspective, which resembles De Young and his colleagues' logic, is that second generation Korean American congregations should aim to diversify their membership because multiethnicity is a biblical mandate. For instance, Pastor Landon states that "biblically we see...it [the multiethnic church] as a mandate you know to reach out to all different types of ethnicities and races... [and] go to all the nations. So I think you know that's kind of where that whole idea you know being a multiethnic church comes into play."⁸² Other preachers like Pastor Perry testify that God has purposefully called the second generation Korean American church to integrate different cultures under the umbrella of a multiethnic church: "I feel that God is calling Korean Americans to really develop the multicultural churches that society in general is longing to see, to see the authenticity of Christ."⁸³

In contrast to these Korean American pastors' observations, practical theologian Kil Jae Park argues that a Korean American congregation

advocating multicultural ministry in dualistic terms is not only too narrow in its vision, but also induces guilt in those who want to embrace their cultural identity and to minister to a mono-cultural congregation by implying that those who do are falling short of being the true and faithful church.⁸⁴

This reflects the creative tension in which many Korean American pastors find themselves in developing English-speaking congregations for Americanized second generation Koreans. For instance, Pastor Chad committed himself to retain a Korean

communities. That is, 66.1 percent of multiracial churches multiplied their membership versus 57.1 percent of mono-racial congregations. See George Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches* (Downers Grove: InterVarsity, 2003) 35.

⁸¹ Based on questionnaire responses, it became clear that second generation Korean Americans in these three regions of the United States are still coming to terms with whether ethnic-specific Korean American English Ministries should proceed in a multiethnic direction. Among questionnaire participants, 54.5 percent think that the trend toward pan-Asian American ministries is positive; 7.9 percent feel negatively; and 37.6 percent remain undecided on the issue. At the same time, 81.2 percent think the trend toward multiethnic churches is positive; 3.0 percent feel negatively; and 15.8 percent have not reached a verdict. Interestingly, as these numbers report, second generation Korean Americans exhibit greater enthusiasm about the prospect of Korean American churches becoming multiethnic versus pan-Asian American.

⁸² Interview with Pastor Landon.

⁸³ Interview with Pastor Perry.

⁸⁴ Kil Jae Park, "Body, Identity, and Ministry: Toward a Practical Theology of the Body which can Inform the Formation of Korean American Identity and the Practice of Korean American Family Ministry," diss., Princeton Theological Seminary, 2003, 186.

American ministry outlook when he planted his second generation Korean American church: "I felt that we were called to plant a Korean American church because there are too many Korean American people who are leaving the church. And we know them well and we are not against anyone else going after multiethnic [churches] and all that but just that was our calling."⁸⁵ According to Pastor Jake, multiethnic ministry is a modern phenomenon that has become the standard in Western Christian culture. He explains, "I personally feel that multiethnic notions are a phenomenon rather than the norm not just locally but globally. I don't find most parts of the world trying to become multiethnic. I think it's isolated to pockets of major cities in the Western world."⁸⁶ Lastly, Pastor Owen and Pastor Ross maintain that non-Asian Americans do not view Korean American pastors as leaders in the same way they perceive Caucasian pastors especially in the enterprise of founding multiethnic congregations.⁸⁷ Although the English Ministries in this study vary in their degrees of ethnic and racial diversity, there are significant implications that multiethnic trends have had for Korean American preachers when constructing sermons for their second generation young adult hearers.

INVISIBLE ETHNICITIES

One of the leading ramifications of the multiethnic church movement has been the de-emphasis of ethnic and cultural analysis in the preaching ministry of these second generation Korean American congregations.⁸⁸ As increasing numbers of non-Korean American parishioners fill the pews, many Korean American preachers have either consciously or in their subconscious removed matters of ethnicity and culture from their sermonic analysis. Kil Jae Park observes this digression from ethnic and cultural consciousness in numerous Korean American church settings:

[T]he dualistic appropriation of faith and culture by many second generation Korean Americans have led them to view God as disconnected from their Korean American

⁸⁵ Interview with Pastor Chad.

⁸⁶ Interview with Pastor Jake.

⁸⁷ Interviews with Pastor Owen and Pastor Ross.

⁸⁸ Mark Mullins contends that as ethnic-specific churches encounter ethnic and racial diversification, they inevitably become "de-ethnicized" to accommodate other English-speaking members who may not be co-ethnics. See Mark Mullins, "The Life-Cycle of Ethnic Churches in Sociological Perspective," *Japanese Journal of Religious Studies* 14 (1987): 328.

experience and to mistrust, or even negate, their cultural experience as an obstacle and hindrance in their spiritual life.⁸⁹

Several Korean American pastors in this research have begun to view multiethnic ministry in the way Yancey believes the American people collectively treat the topic of ethnicity or race: "Many Americans wish that we could have a colorblind society. In such an ideal society we would be blind to the importance of skin color in our society. Many individuals believe that acting as if we are a colorblind society is the best way to produce a race-neutral society."⁹⁰ For example, Pastor Todd states, "I try to keep it [my preaching] as [if] I try to...approach a colorless society or colorless congregation so that people aren't left out."⁹¹ Similarly, Pastor Francis describes the ethnic detachment from his sermons as "de-Koreanization" or a form of ethnic cleansing: "When we set out to be multiethnic one of the first things we did was de-Koreanize everything... [and] we went through that period of cleansing [laughs] the ethnic cleansing sort of speak."⁹² As a corollary of these measures, Pastor Francis contends that his sermons have become ethnically neutral: "Interestingly when I preach, I preach to the generic American. I almost don't even think about [being] Korean American."⁹³ Several other Korean American pastors voice similar processes of de-contextualization in their preaching. For instance, Pastor Xavier explains, "I just try to exegete the passage and preach it without thinking about Korean American culture."⁹⁴ Pastor Todd comments, "I try to omit being Korean as much as possible."⁹⁵ And finally, Pastor Uriah declares, "I think it's also educating our congregation and challenging them to not be so darn Korean American in everything that they do [*sic*]."⁹⁶

Attempting further to be culturally sensitive to non-Korean American listeners, some preachers in this study have sought to preach sermons that address

⁸⁹ Kil Jae Park, "Body, Identity, and Ministry: Toward a Practical Theology of the Body which can Inform the Formation of Korean American Identity and the Practice of Korean American Family Ministry," diss., Princeton Theological Seminary, 2003, 188.

⁹⁰ George Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches* (Downers Grove: InterVarsity, 2003) 23-24.

⁹¹ Interview with Pastor Todd.

⁹² Interview with Pastor Francis.

⁹³ Interview with Pastor Francis.

⁹⁴ Interview with Pastor Xavier.

⁹⁵ Interview with Pastor Todd.

⁹⁶ Interview with Pastor Uriah.

common parallels spanning pan-Asian American groups. Pastor Landon explains, "I think within the Asian American context there [are] a lot of similarities."⁹⁷ Similarly, Elden points out that his pastor seeks to address the struggles that are common to members of East Asian backgrounds: "I would say you know 90 percent of the time those cultural things that he [Pastor Chad] notes out are...common to Korean Americans and Chinese Americans and Japanese Americans. It's you know it's that shared Asian kind of culture."⁹⁸

As discussed in Chapter 3, the peril, however, for Korean American preachers who generalize Asian American-ness in this fashion is that they neglect the fact that Asian American subcultures have various cultural incongruities. De Young and his colleagues explain, "Although East Asian countries such as Korea, Japan, and China do share some cultural similarities based on Confucian ideals, each country has its own distinct culture, including language."⁹⁹ Moreover, psychologist Laura Uba rightly observes that

Asian American individuals will vary in their syntheses of personal experiences, Asian culture, and American culture as a function of their intelligence, education, gender, exposure to Asian culture (which would depend on place of birth - whether abroad or in the United States - and on age at the time of immigration, if foreign born), and so on.¹⁰⁰

By consolidating diverse Asian American parishioners into a single racial category, "we [Korean Americans] put them [non-Koreans] at risk for losing their identities and their faith, and possibly allow the world to lose their unique perspective on God."¹⁰¹ Through the path of multiethnic ministry, some Korean American preachers have unwittingly sought to mitigate the chaos and liminality by eliminating ethnic and racial considerations from ministry and preaching practices. In this

⁹⁷ Interview with Pastor Landon.

⁹⁸ Interview with Elden.

⁹⁹ Curtiss Paul De Young, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford UP, 2003) 121.

¹⁰⁰ Laura Uba, *Asian Americans: Personality Patterns, Identity, and Mental Health* (New York: Guildford, 1994) 14.

¹⁰¹ Curtiss Paul De Young, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford UP, 2003) 114.

process, Korean American preachers have in their subconscious attempted to reach a form of cultural integration without first acknowledging and resolving the liminality.

Therefore, this study suggests that in addition to naming the chaotic and liminal experiences for second generation congregants these Korean American preachers could also explore similarities and variances across both Asian and non-Asian ethnic groups. By engaging with others' ethnic contexts, I have argued elsewhere that non-Korean American church members will be affirmed and that their unique qualities will be made visible.¹⁰² Disregarding ethnic and cultural contexts will inhibit these Korean American preachers' sermons from being truly contextual. In other words, these preachers will fail to fulfill their role as local ethnographers.

INVISIBLE KOREAN AMERICAN IDENTITY

In catering to a multiethnic ecclesial community, some Korean American preachers have also redirected their congregants' foci from ethnic-centered Korean American identities to ethnic-less Christian identities. Sociologist Antony Alumkal appropriates Eric Lincoln and Lawrence Mamiya's categories of "particularism" and "universalism" to describe the negotiation of identity that second generation Christians undertake within ethnic-specific Korean American contexts.¹⁰³ Alumkal maintains that many monoethnic religious communities ask: "to what extent should they identify with their specific ethnic group, and to what extent should they identify with a Christian community that transcends ethnic boundaries?"¹⁰⁴ During this period of initial questioning, Alumkal reports that second generation Korean American ministries frequently encounter tension as they seek to reconcile differences between their universalistic and particularistic perspectives.¹⁰⁵

¹⁰² Matthew D. Kim, "Asian American Preaching," *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, eds. Craig Brian Larson and Haddon W. Robinson (Grand Rapids: Zondervan, 2005) 202-203.

¹⁰³ Antony W. Alumkal, "Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation," *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 182. Lincoln and Mamiya employ these terms regarding the African American church's "dialectical tension between the universalism of the Christian message and the particularism of their past racial history as institutions emerging out of the racism of white Christianity and the larger society." See Eric C. Lincoln and Lawrence Mamiya, *The Black Church in the African American Experience* (Durham: Duke UP, 1990) 12.

¹⁰⁴ Ibid., 181.

¹⁰⁵ Ibid., 181-191.

Similar to the notion of de-Koreanization, both Korean American preachers and second generation listeners indicate that the preaching in many English Ministries has moved in the direction of Christian universalism. As indicated by Pastor Owen, the preaching in his second generation congregation “goes to the heart of human needs, just basic human needs.”¹⁰⁶ Some Korean American pastors like Pastor Morris go as far to say that Korean American ministries could improve themselves by “emphasizing a Christian identity over the ethnic identity. I think sometimes there still is maybe a preoccupation with that [ethnic identity] to the point where maybe certain things are compromised for the sake of maintaining that [Korean American identity].”¹⁰⁷ Finally, Elden states, “I think I like this about him [Pastor Chad] that he doesn’t focus so much on Korean American that as being our identity. But he focuses more on our identity as [a] Christian.”¹⁰⁸

What is confounding particularly regarding Elden’s comment is that Pastor Chad, as mentioned above, sought to establish an independent English Ministry specifically for second generation Korean American young adults. If this English Ministry was envisioned with the clear intention of focusing on the contextual interests of second generation Korean Americans, why are Korean American identity issues consigned to a diminished role within their ethnic-specific community? And perhaps of equal import, why do some Korean American preachers treat ethnic and spiritual identities as being incompatible when both are intrinsic to their second generation Korean American parishioners’ self-concepts and identity development?

Although it may be premature to make definitive conclusions at this juncture, this chapter has exemplified how ethnic and racial diversification in second generation English Ministries has contributed to the invisibility of ethnic and cultural analysis in many Korean American preachers’ exegetical methods. That is, various Korean American preachers have attempted to disregard ethnic and cultural issues from the pulpit lest they exclude non-Korean American congregants. While this study does not discourage the growth of pan-Asian American or multiethnic congregations, it does call attention to how preaching in these participating second generation English Ministries has become decreasingly contextual with the advent of

¹⁰⁶ Interview with Pastor Owen.

¹⁰⁷ Interview with Pastor Morris.

¹⁰⁸ Interview with Elden.

ethnic and racial diversity.¹⁰⁹ As such, many of these Korean American preachers have forgotten that their second generation young adult respondents'

experience of God is always rooted in the reality of one's Korean American-ness and that he/she will experience God first and foremost as a Korean American. This is to say that one's experience and understanding of God will never be able to escape the reality and the socio-cultural context of his/her Korean American-ness, regardless of whether one is conscious of it or not. Simply put, one's faith and understanding of God is culture-dependent.¹¹⁰

The following portion suggests two additional emerging findings that have played a part in various Korean American preachers' omission of ethnic and cultural dimensions in the sermonic process.

INFLUENCES ON INVISIBILITY

This study attributes the invisibility of ethnic and cultural consideration in second generation preaching to two other major influences shaping Korean American preachers' understanding of the preaching ministry: their homiletic training in conservative North American seminaries; and their proclivity to imitate reputed contemporary white American preachers.

Beginning with their theological training, all 24 of the Korean American preachers involved in this research have completed at least master's degrees in theological institutions that require some practical coursework on the subject of preaching.¹¹¹ Thus, many of these Korean American pastors have received homiletical training albeit from predominantly Euro-American preaching professors who dispense communicative pedagogies that do not necessarily invite reflection on ethnic and cultural dimensions. As Pastor Ross states, "I do know that seminaries don't prepare you enough [laughs] for preaching. But I'm kind of glad that my preaching practicum or professor drilled me on the fundamentals you know how to

¹⁰⁹ In hindsight, interview questions could have been asked to probe whether Korean American identity issues were addressed in second generation English Ministries prior to the arrival of non-Korean American parishioners.

¹¹⁰ Kil Jae Park, "Body, Identity, and Ministry: Toward a Practical Theology of the Body which can Inform the Formation of Korean American Identity and the Practice of Korean American Family Ministry," diss., Princeton Theological Seminary, 2003, 204.

¹¹¹ See Appendix G for an itemization of the theological institutions at which these 1.5 and second generation Korean American pastors have been trained.

preach, how to prepare, what's the most important thing."¹¹² Likewise, Pastor Francis explains, "I was biased from my seminary training. Expository preaching is the only healthy preaching. Everything else is candy and don't do it. So that's still there but I feel like that was a very modernist approach to preaching and my professors are very traditional."¹¹³ More generally, other preachers like Pastor Hamilton describe how they experience ongoing tensions between doctrine and traditions learned in conservative theological institutions that challenge the ethos of their ethnic Korean spirituality. He states, "I always struggle between my Korean upbringing and my spirituality with my [theological] education in [the] Christian Reformed Church."¹¹⁴ From these Korean American preachers' responses, we can gather that homiletics professors in North American seminaries have generally sought to endorse conformity to particular preaching styles without appropriate consideration of the specific ethnic and cultural situations of their preaching students.

Second, this research data indicates that the preaching ministries of Korean American pastors have also been influenced by prominent Euro-American preachers to whom these Korean American pastors listen and seek to emulate.¹¹⁵ These Korean American pastors most frequently referred to the following Euro-American preachers: Tim Keller, Pastor of Redeemer Presbyterian Church in New York, New York;¹¹⁶ John Piper, Pastor of Bethlehem Baptist Church in Minneapolis, Minnesota;¹¹⁷ and Bryan Chapell, President of Covenant Theological Seminary in Saint Louis, Missouri.¹¹⁸ Although these eminent American preachers are admired for their adeptness in biblical preaching, it is difficult to assess the extent to which they evaluate ethnic and cultural spheres in their sermonic tactics. Moreover, it appears that Korean American preachers will embrace a given preaching style and then try to imitate the homiletical approach of that specific preacher with little or no critical evaluation of that preacher. For example, Pastor Vince states, "There are three ways that Tim Keller preaches and I try to copy him."¹¹⁹

¹¹² Interview with Pastor Ross.

¹¹³ Interview with Pastor Francis.

¹¹⁴ Interview with Pastor Hamilton.

¹¹⁵ Interview with Pastor Uriah.

¹¹⁶ Interviews with Pastor Ben and Pastor Vince.

¹¹⁷ Interviews with Pastor Stan and Pastor Warner.

¹¹⁸ Interviews with Pastor Francis and Pastor Stan.

¹¹⁹ Interview with Pastor Vince.

A central contention of the last two chapters has been that Korean American preachers will have difficulty preaching contextual messages for their second generation Korean American listeners without naming their experiences of chaos and liminality as bicultural people. Currently, when asked about how their sermons explicitly cater to second generation Korean Americans or to the non-Koreans in their congregations, these Korean American pastors found such topics cumbersome. Despite considering their second generation Korean American context in a subconscious fashion, many of these Korean American pastors contend that they have not intentionally prepared sermons with their listeners' second generation Korean American ethnic and cultural context in mind. Rather, the practical applications of their messages are generated purely from biblical principles resembling the homiletical pedagogies learned in North American seminaries. Bringing this chapter to a close, I will now underscore one final layer of invisibility in the Korean American sermonic process which concerns behavior modification.

INVISIBLE BEHAVIOR MODIFICATION

Noted earlier in Chapter 3, a primary objective of Christian preaching is to transform the lives of listeners who hear the message. As Paul Scott Wilson reminds us, "we are inviting people to faith and to live out that faith in action."¹²⁰ Similar attitudes toward the preaching ministry can be found among several Korean American preachers in this research. In fact, second generation congregants' behavioral transformation has been described as the singular purpose in many Korean American pastors' decisions to enter full-time Christian service. According to these participating Korean American pastors, 18 out of 24 expressed their chief motivation for pastoral ministry as witnessing change in their parishioners' lives.

Interestingly, however, the medium of preaching does not appear to play as crucial a function in producing spiritual transformation within second generation Korean American respondents as one might think. When asked whether they believed preaching can modify second generation congregants' behavior, less than half of these Korean American preachers replied in the affirmative, albeit to varying

¹²⁰ Paul Scott Wilson, *Imagination of the Heart: New Understandings in Preaching* (Nashville: Abingdon, 1988) 233.

degrees.¹²¹ Similarly, second generation young adult interview participants appear skeptical that preaching evokes behavior modification. That is, only a third of these respondents expressed total confidence in a sermon's ability to transform the listener's behavior.¹²²

A significant observation to be made concerning behavioral modification is that perhaps sermons in the second generation Korean American church context have done little to produce life transformation among these second generation Korean American young adult respondents. Epitomizing these more indifferent attitudes toward preaching is Pastor Vince's comment when he said: "The role of the listener, the congregant is to really this is going to sound strange but I really expect very little [*sic*]."¹²³ By this statement, Pastor Vince seems to imply that his second generation listeners are not expected to actively participate in the sermon nor does he envision the sermon making an impact on his hearers, which may reveal his disillusionment with the entire preaching ministry as a whole. Likewise, second generation young adults contend that other components to ecclesial life such as small group ministry and relationships with pastors and other parishioners instigate behavior modification to a greater extent than Sunday sermons.¹²⁴ Ultimately, the argument could be made based on this data that second generation Korean American young adults may not perceive the preaching ministry as a viable means to achieve life transformation because their Korean American preachers' messages have omitted a critical component to their lives which is their ethnic and cultural context.

CONCLUSION

This chapter on emerging trends in second generation Korean American preaching has named various invisible elements of congregational exegesis for the Korean American preachers involved in this study. First, I have alerted Korean American preachers to invisible gender issues particularly for second generation

¹²¹ This question was added to the list of questions after completing interviews in the Midwest region resulting in only 11 Korean American preachers and 9 young adults being asked the question. Specifically, 4 preachers stated a direct correlation between preaching and spiritual transformation, while 1 informant explained that God can change congregants' behavior employing preaching as one medium.

¹²² Other second generation young adult respondents declared that preaching either does not evoke behavioral change at all or simply plays a minor role in the total process of Christian transformation.

¹²³ Interview with Pastor Vince.

¹²⁴ Interviews with Jillian, Miles, and Xander.

female parishioners. Next, appropriating various insights from Gerald Arbuckle, Korean American preachers have been made aware of some chaotic and liminal experiences of their second generation listeners which require naming and analysis from the pulpit.¹²⁵ Third, this chapter has disclosed the invisible ethnic and cultural dimensions to contextual preaching as Korean American pastors seek to accommodate emerging pan-Asian American and multiethnic trends. And fourth, I have argued that Korean American preachers and second generation young adult respondents have generally failed to see sermons in their English Ministries in a transformative light in being able to produce behavioral change.

Although some Korean American preachers in this research have employed two of Tisdale's contextual preaching methods for congregational exegesis (i.e., methods 1 and 7), they remain unconscious of the fact that their sermons require formal and deliberate engagement with the ethnic and cultural dimensions of their second generation Korean American hearers. Furthermore, this chapter has sought to expand Tisdale's concept of preachers as local ethnographers as it pertains to the second generation Korean American context. As argued previously, Tisdale's methods for congregational exegesis are cursory when applied to ethnic minority situations and do not sufficiently explore and deal with the complexities of bicultural second generation Korean American listeners.

In the eighth and concluding chapter, I put forward a working contextual homiletic that further attempts to enrich and expand Tisdale's notion of preachers as local ethnographers by creating innovative and alternative roles for Korean American preachers and second generation listeners as authority and pathfinding dissenters, respectively. As authority dissenters, Korean American preachers will create space in homiletical discourse for the imaginative co-creation of second generation Korean Americans' new possible selves. Korean American preachers will be given some practical steps for becoming contextual local ethnographers in the sermonic process and thereby guide their second generation Korean American listeners toward new embodied, relational, and spiritual pathways.

¹²⁵ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 9.

CHAPTER 8

CONCLUSION: TOWARDS A POSSIBLE SELVES CONTEXTUAL HOMILETIC

This closing chapter offers Korean American preachers a new contextual homiletic model to name and address the chaotic and liminal experiences of their second generation Korean American hearers and also makes visible the facets of congregational analysis commonly omitted from Korean American preachers' exegetical tactics. This model's objective is to assist second generation Korean American congregants in reaching an emergent cultural integration by redefining conventional sermonic roles which will open their imaginations to new possible selves. This contextual homiletic is comprised of five stages that Korean American preachers are invited to implement as methods for congregational assessment during sermon preparation. I will then distinguish three arenas that warrant future research on the topic of second generation Korean American preaching and culminate by discussing the ways this study contributes to the existing scholarship in homiletics.

BRIEF OVERVIEW OF RESEARCH FINDINGS

Before turning to this contextual homiletic, it would be helpful to briefly summarize the central arguments and findings of the study. In the first chapter, I put forward social psychologists Markus and Nurius' model of possible selves as the primary conceptual framework for this thesis to explore the lived experiences and future aspirations and fears of these second generation Korean American respondents. Then, in Chapter 2, I explored the immigration experiences of first generation Koreans and discussed the ramifications of their journeys especially on the second generation. We noted that first generation Korean immigrants commonly experienced disillusionment and downward mobility in the United States, which generated pressure for the second generation to swiftly integrate and prosper in this new country. In order to cope with the arduous demands of immigrant life, first generation Korean ethnic churches were established to provide new Korean arrivals with a familiar ethno-religious space to worship God but also to preserve the Korean

language and cultural heritage for themselves and their second generation progeny. Meanwhile, members of the second generation were left to make sense out of the conflicting values and traditions emitted from Korean immigrant and American cultures. Although second generation Korean Americans are generally comfortable with their bicultural Korean American identification, this second generation cohort still internalizes unresolved tensions concerning the topics of ethnicity and culture that require Korean American pastors' consideration within these English Ministries.

Later, in Chapter 3, I reviewed some existing homiletic literature and offered a short taxonomy of listener-oriented preaching tactics. It was argued that writers in homiletics have taken significant strides in opening homiletical discourse to address listeners' perspectives. However, what has been seemingly absent from homiletic theory and practice is in-depth methods for examining the particularized ethnic and cultural dimensions to congregants' lived situations. In light of this, I suggested that Korean American preachers and second generation hearers could become re-interpreters of their experience for the purpose of decoding their past, present, and impending experiences.¹ This concluding chapter will revisit the concept of re-interpretation to facilitate the development of a contextual homiletic for guiding second generation Korean Americans out of their liminal condition so that they may create new future possibilities.

Chapters 5, 6, and 7 disclosed emerging research findings from fieldwork conducted with these Korean American participants. We found in Chapter 5 that second generation Korean American respondents' embodied and relational possible selves have been influenced by various Korean and Confucian cultural expectations placed on them by their first generation immigrant parents. Accordingly, the foremost possible selves of second generation Korean Americans in this study have been to excel financially and professionally in American society and to get married and offer plentiful opportunities for their third generation children. We also discovered that many second generation Korean American informants fear the prospect of failing their hard-working immigrant parents and have become enamored

¹ In a similar way, Morris Niedenthal and Charles Rice state that a central component to preaching is storytelling where preachers and listeners "look for that person or those persons with whom we can share our stories past, present, and future." See Morris J. Niedenthal and Charles L. Rice, "Preaching as Shared Story," *Preaching the Story*, eds. Edmund A. Steimle, Morris J. Niedenthal, and Charles L. Rice (Philadelphia: Fortress, 1980) 12.

by an ethos of success. These embodied and relational possible selves have been held in tension with their future selves in the spiritual realm.

In Chapter 6, I extended Markus and Nurius' theory by incorporating a spiritual dimension to possible selves. I initially discussed how second generation Korean American English Ministries have experienced a series of transitions which resemble cultural anthropologist Gerald Arbuckle's stages for understanding change within cultures or organizations. Correspondingly, second generation Korean American respondents' spiritual possible selves mirrored some of Arbuckle's descriptors of cultural chaos and liminality. As a liminal Christian subculture, I posited that second generation Korean American congregations have the option of either addressing the chaos and liminality and thereby pushing ahead in achieving a new cultural integration or remaining in a repetitive cycle of liminality out of fear or even comfort via familiar surroundings.

Lastly, investigating the present condition of the preaching ministry in participating second generation English Ministries, the seventh chapter revealed how many Korean American preachers in this study have omitted ethnic and cultural considerations from their congregational analysis in light of the slowly increasing ethnic and racial diversity within their second generation churches. In addition, we observed how many Korean American preachers are not yet cognizant of their second generation listeners' chaotic and liminal experiences and have also overlooked other invisible layers in the preaching process such as the needs and interests of female parishioners and non-Korean American congregants. These earlier findings lead us to this final chapter where Korean American pastors will be offered a new homiletic model to engage context-specific themes from the second generation Korean American pulpit.

A PROGRESSION TOWARD POSSIBLE SELVES: FROM LIMINAL CHAOS TO CONSTRUCTIVE DISSENT

This chapter describes some practical ways in which Korean American preachers can address their previous omissions in congregational exegesis. Yet, more specifically, the aim is to create a new homiletical tactic for Korean American preachers and second generation young adults to move out of their conditions of cultural chaos and liminality and into a mode of constructive dissent. This

progression will be made possible by offering Korean American preachers five stages to work through in their methods of congregational evaluation. In stage 1, Korean American preachers will name and engage with the cultural chaos and liminality of their second generation Korean American congregants. In the second stage, both Korean American preachers and second generation listeners will undertake new, imaginative roles in the preaching task as authority dissenters and pathfinding dissenters, respectively. Next, through communal reflection and dialogue, pastors and parishioners in stage 3 will converge to create a new vision for their localized second generation English Ministry. During the fourth stage, Korean American preachers will circumspectly re-incorporate the chaotic and liminal experiences of their second generation young adults into the larger gospel story. Finally, in stage 5, second generation Korean American Christians will start to reach a new cultural integration through constructing new embodied, relational, and spiritual possible selves.

This homiletical progression seeks to expand on Tisdale's methods for handling congregational ethnography specifically as they concern the nuances of preaching in a second generation Korean American church environment. In commending this contextual homiletic, however, I do not profess that these stages are *the only* methods for Korean American preachers to carry out congregational analysis in their respective English Ministries. More importantly, these stages are to be viewed not in a static manner but rather as a progression toward the construction of new and varied possible selves for second generation Korean American listeners. This preliminary model may require fine-tuning or supplementation to address sufficiently the localized needs and interests of the second generation English Ministry context in which they are exercised. Moreover, these stages should not necessarily be explored in order and some stages may warrant more inquiry than others. In brief, this model constitutes a first attempt in guiding second generation preaching onto a new ethnic-contextual homiletical pathway.

STAGE 1: ENGAGING CULTURAL CHAOS AND LIMINALITY

At the start, I suggest that Korean American preachers identify and reflectively engage with the cultural chaos and liminality of their second generation

young adult listeners. The earlier research findings in this study point out that the chaotic and liminal experiences in American society and in the Korean American church setting have wrought degrees of pain and confusion for various second generation Korean American informants. As Arbuckle contends, new cultural integration within organizations and cultures cannot be accomplished without proper detection and evaluation of these chaotic and liminal descriptors. For this reason, Korean American preachers in this first stage will retrace their second generation listeners' footsteps and re-interpret their past and present lived experiences.

A valuable first discussion point for Korean American preachers and second generation young adults may be to determine the profundity of second generation listeners' ethnic identity development. For many second generation participants in this study, being bicultural and in-between two different cultures has triggered chaos and liminality in different life situations. For example, some second generation Korean participants expressed a myriad of frustrations as marginal people who internalize often competing Korean and American values and who fit seamlessly into neither Korean immigrant nor Euro-American societies. First, having greater fluency in the English language and with American customs, second generation young adults have struggled to relate to their immigrant parents and other members of Korean immigrant culture. Concurrently, second generation Korean Americans have faced what sociologist Mia Tuan has labeled an "authenticity dilemma" considered by the general white American populace as "neither *real* Americans nor *real* Asians."²

The chief objective here is to have Korean American preachers and second generation parishioners begin formal discussions that will both affirm positive perspectives on Korean American ethnic identity and challenge more harmful or negative conceptions. At this time, I will highlight one ethnic identity model which may contribute positively to identity formation for these second generation Korean American respondents.³ That is, Jean Phinney outlines an identity development model which discusses four major components of ethnic identity: self-identification

² Mia Tuan, "Neither Real Americans nor Real Asians? Multigeneration Asian Ethnicities Navigating the Terrain of Authenticity," *Qualitative Sociology* 22 (1999): 106.

³ For other helpful identity development models, refer to Donald R. Atkinson, George Morten, and Derald W. Sue, *Counseling American Minorities* (Dubuque: Brown, 1983); William Cross, "The Thomas and Cross Models of Psychological Nigrescence: A Literature Review," *Journal of Black Psychology* 4 (1978): 13-31; and James E. Marcia, "Development and Validation of Ego-Identity Status," *Journal of Personality and Social Psychology* 3 (1966): 551-558.

as an ethnic group member; a sense of belonging to the group; positive and negative attitudes about one's group membership; and the level of ethnic involvement concerning social participation, cultural practices, and attitudes.⁴

In the opening stage, self-identification relates to the ethnic label that a person uses to describe oneself.⁵ As discussed earlier in this thesis, these second generation young adult participants primarily hold to a self-identification of being Korean American. Thus, in this initial stage, parishioners are encouraged to converse about what their Korean American ethnic identity means to them and why they subscribe to this particular self-description.

The second element for second generation congregants to explore is one's sense of belonging to the ethnic group. By this, Phinney articulates how people choose a specific ethnic label yet may or may not feel a strong sense of belonging to the specific group in question.⁶ In the Korean American church context, second generation respondents could discuss the ways in which they feel embraced by or isolated from the ethnic group(s) to which they identify themselves. Discourse could also include personal stories and reflections regarding their dual status as members of both Korean and American cultures.

A third constituent of ethnic identity, for Phinney, relates to personal attitudes toward one's ethnic group. Second generation Korean American participants may articulate positive attitudes such as feelings of pride, pleasure, satisfaction, and contentment with their ethnic group, or instead feelings of animosity or bitterness toward the same group.⁷ Vocalizing these bi-polar attitudes concerning ethnicity is extremely important for these second generation Korean American young adults so that they may be liberated by having venues to express these unmasked feelings.

The final component of ethnic identity, according to Phinney, that invites reflection and dialogue is ethnic involvement concerning social participation and cultural practices.⁸ Indicators of ethnic involvement most commonly employed by researchers are those of language, friendship, social organizations, religion, cultural

⁴ Jean S. Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research," *Psychological Bulletin* 108 (1990): 503.

⁵ Ibid., 503.

⁶ Ibid., 504.

⁷ Ibid., 504.

⁸ Ibid., 505.

traditions, and politics.⁹ For these second generation Korean American participants, conversations could be channeled to discuss personal experiences involving each of these topics in relation to their ethnic identity as Korean Americans. For instance, second generation respondents could express their frustration or success with Korean language facility; discuss what types of people they are friends with and why; speak about their social lives and to what extent they revolve around being Korean, American, or both; talk openly about why they attend a Korean American church and what they like or dislike about attending an essentially homogenous congregation; discuss cultural disparities between Korean and American cultures and how these discrepancies impact bicultural people; and lastly, converse about the ways that being bicultural shapes their political leanings. As Korean American pastors and their second generation congregants engage with these different ethnic identity themes, they will then have a more solid foundation to build on when other ethnic and cultural concerns emerge in their second generation congregations.

Secondly, since cultural chaos between first and second generation Korean Americans may be provoked or exacerbated by the second generation's paucity of knowledge concerning Korean history and its cultural background, I suggest that Korean American preachers and second generation young adults may profit from first-hand exploration or (re)engagement with Korean history and the immigration experiences of the first generation community. Specifically, a cerebral analysis of Korean history and immigration would facilitate Korean American pastors and second generation young adults in appreciating and sympathizing with the various hardships suffered by Koreans as a collective people and particularly those experienced by their first generation immigrant parents. As Korean American theologian Andrew Sung Park describes, the Korean immigrant experience has been *han*-ridden denoting "the inexpressibly entangled experience of pain and bitterness imposed by the injustice of oppressors."¹⁰ Moreover, Park relates that the Korean people have been subject to "[s]ocial injustice, political repression, economic exploitation, cultural content, and war, all of which affect the downtrodden as a

⁹ Ibid., 505.

¹⁰ See Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective* (Maryknoll: Orbis, 1996) 9.

whole, [and] raise the collective *han*.”¹¹ For this reason, I suggest that a deeper awareness of Korean strife may assuage some of these festering misunderstandings between first and second generation Korean American Christians and also mitigate the liminal experiences of second generation young adult congregants.

In further attempting to understand the Korean ethos, it would be constructive for Korean American preachers and second generation parishioners to (re)familiarize themselves with East Asian tenets and practices like Buddhism, Confucianism, and shamanism and others.¹² In Chapter 2, it was argued that these three Eastern religious traditions in both subtle and overt fashions define first generation Korean consciousness.¹³ As posited by Kelly Chong and other Korean American scholars of religion, East Asian philosophies often become synthesized with the values of the Christian faith.¹⁴ In fact, some sociologists of religion have gone as far to say that Christianity and Confucianism in particular “operate in the Korean-American Christian mind as twin gyroscopes and as dual liturgies.”¹⁵ The combined values of these disparate faiths and practices have been transmitted to some members of second generation English Ministries as witnessed by pastors’ comments in Chapters 5 and 6. In order for Korean American pastors to recognize these undercurrents, some formal study on Buddhism, Confucianism, and shamanism would prove fruitful and informative. When Korean American preachers explore these East Asian philosophies, it is vital that they seek to understand the ways in which their Christian theology and practice have already been influenced by Buddhist, Confucian, or

¹¹ Ibid., 9.

¹² In addition to Buddhism, Confucianism, and shamanism, Jung Ha Kim also mentions the influence of Taoism on Korean culture. See Jung Ha Kim, “Cartography of Korean American Protestant Faith Communities in the United States,” *Religions in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek: Altamira, 2002) 186.

¹³ I have already provided a discussion on East Asian philosophies in Chapter 2 (pages 35-41).

¹⁴ See Kelly H. Chong, “What it means to be Christian: The role of religion in the construction of ethnic identity and boundary among second-generation Korean Americans,” *Sociology of Religion* 59 (1998): 271; and Elaine Howard Ecklund, “Models of Civic Responsibility: Korean Americans in Congregations with Different Ethnic Compositions,” *Journal for the Scientific Study of Religion* 44 (2005): 19-20.

¹⁵ Andrew Sung Park refers to this observation made by Marc Mullinax and Hwain Chang Lee in their unpublished article. See Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective* (Maryknoll: Orbis, 1996) 79; and Marc S. Mullinax and Hwain Chang Lee, “Does Confucius Yet Live?: Answers from Korean American Churches,” (Chicago: American Academy of Religion, unpublished article, 1994).

shamanistic tenets imparted from their first generation parents and to be able to distinguish between useful and detrimental ideologies.¹⁶

Lastly, in regard to chaos and liminality in the second generation church context, gender issues particularly as they relate to Korean American female congregants have need of identification and vocalization. We have seen how second generation women in English Ministries can be silenced by both Korean American preachers and second generation male congregants who preclude them from becoming active agents in the ecclesial body. Since gender issues, like racial and socio-economic concerns, are often invisible this study has alerted Korean American preachers to the destructive impact that their overt or unintentional gender inequity has had for their second generation female parishioners. Although not all Korean American pastors will advocate an egalitarian theological perspective on gender roles in the church, it is clear that possible selves exist for both males and females alike and that second generation congregants regardless of their gender should have liberty to imagine new possibilities for their lives and to be encouraged to realize them.

This first stage has named some specific courses of action for Korean American preachers and second generation young adult parishioners to address the chaos and liminality in their congregations so that they may begin to progress towards a new cultural integration. As Korean American preachers attempt this first stage of congregational exegesis via surveys or in-depth conversations with church members, it is important to note that chaotic descriptors of liminality will vary from context to context. Therefore, Korean American preachers are to be especially sensitive to the particular factors that may affect each congregation differently.

STAGE 2: CONSTRUCTIVE DISSENT - THE ROLE OF PREACHERS AND LISTENERS

Once Korean American pastors and their second generation listeners are made aware of the liminal chaos in their lives and encouraged to deal with these contextual issues, another step is for both preacher and listeners to be presented with a way to move out of their liminal chaotic condition. This second stage calls for new

¹⁶ As noted in Chapter 3, Jung Young Lee maintains that Korean American preachers should harmonize Korean Christianity with East Asian religious and philosophical traditions to preserve these critical elements that have shaped the Korean people and their consciousness. See Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997) 40.

homiletical roles. Before providing a description of these new roles in preaching, however, it is important to point out where this second stage fits into the broader homiletical literature.

Since the 1960s, various preaching scholars have created alternative approaches to preaching that include the input of the congregation,¹⁷ viewing the sermon as dialogical rather than unilateral. Out of these dialectical theories, the concept of “roundtable” preaching has been suggested by two writers in homiletics. First, in *Sharing the Word: Preaching in the Roundtable Church*, Lucy Atkinson Rose envisioned a homiletical method that is “conversational” where both preacher and congregants convene to discuss the Word symbolically at a roundtable where terms like clergy and laity vanish,¹⁸ allowing for “connectedness”¹⁹ through communal experiences of belonging, shared identity, and mutual interdependence.²⁰ Though Rose’s conversational preaching model is a useful paradigm that is communal, heuristic, and nonhierarchical in nature,²¹ her approach is developed mainly at a theoretical level and does not show in practical terms how conversational preaching grafts itself into the preaching ministry of the church.

A second concept is presented by John McClure in *The Roundtable Pulpit*, which offers an analogous theory to conversational preaching²² but is referred to as

¹⁷ See Dietrich Ritschl, *A Theology of Proclamation* (Richmond: John Knox, 1960); Rudolf Bohren, *Preaching and Community* (Richmond: John Knox, 1963); Reuel L. Howe, *Partners in Preaching: Clergy and Laity in Dialogue* (New York: Seabury, 1967); G. W. Jones, “Proclamation is Dialogue - Not Monologue,” *Theology Today* 24 (1968): 509-511; William D. Thompson and Gordon C. Bennett, *Dialogue Preaching: The Shared Sermon* (Valley Forge: Judson, 1969); Alvin C. Porteous, *Preaching to Suburban Captives* (Valley Forge: Judson, 1979); Martin E. Marty, *The Word: People Participating in Preaching* (Philadelphia: Fortress, 1984); Laurence A. Wagley, *Preaching with the Small Congregation* (Nashville: Abingdon, 1989); Letty M. Russell, *Church in the Round: Feminist Interpretation of the Church* (Louisville: Westminster John Knox, 1993); and Lucy Lind Hogan and Robert Reid, *Connecting with the Congregation: Rhetoric and the Art of Preaching* (Nashville: Abingdon, 1999).

¹⁸ Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster/John Knox, 1997) 4. Rose’s homiletic attempts to jettison ecclesiastical titles like clergy and laity, but within the Korean American ethnic context Korean Confucian ideologies generally hold titles and hierarchy in high esteem.

¹⁹ *Ibid.*, 22.

²⁰ *Ibid.*, 22.

²¹ *Ibid.*, 1.

²² Rose points out two distinct areas where her conversational preaching approach strays from McClure’s collaborative preaching method. First, Rose’s approach views the preacher’s relationship to the congregation as “cohorts” rather than as “beloved strangers” as McClure sees them. A second distinction is that Rose disagrees with McClure’s contention that the sermonic form should resemble the same steps that are taken during the pre-sermon roundtable discussion. She maintains that this practice detracts from the personal element that the preacher brings to the sermon. See *Ibid.*, 133.

“collaborative preaching.”²³ In McClure’s model, congregants engage in face-to-face²⁴ interaction for sermon brainstorming²⁵ “to reflect honestly and candidly on the biblical text in relation to their understandings of God, the Christian tradition, their own experience and the mission of their congregation.”²⁶ By collaboration, McClure does not insinuate that preachers hold conversations from the pulpit with members seated in the pews.²⁷ Rather, his homiletic seeks to empower the laity by creating venues for the preacher and the congregants to discern the Word together in lieu of the pastor’s sermon preparation.²⁸

Rose and McClure’s concepts of “roundtable” and “collaborative” preaching will be extended in this thesis by constructing specific homiletic functions for Korean American preachers and second generation parishioners to become authority dissenters and pathfinding dissenters, respectively. Here, preachers and listeners do not merely have “roundtable” conversations about sermon preparation and sermonic themes as advocated by these aforementioned writers in homiletics. Rather, I take the notion of “collaborative preaching” into a new sphere by having preachers and listeners become dissenting, agentic beings who not only question conventional ecclesial models but also co-creatively imagine alternative, innovative processes for achieving new possible selves and “living a risk-oriented creative faith.”²⁹

PREACHERS BECOMING AUTHORITY DISSENTERS

This second stage commences with Korean American preachers assuming the role of authority dissenters.³⁰ According to Arbuckle, authority dissenters in the

²³ John S. McClure, *The Roundtable Pulpit: Where Leadership and Preaching Meet* (Nashville: Abingdon, 1995) 7.

²⁴ *Ibid.*, 33.

²⁵ *Ibid.*, 7.

²⁶ *Ibid.*, 64.

²⁷ *Ibid.*, 8.

²⁸ *Ibid.*, 58.

²⁹ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 5.

³⁰ I am aware that the idea of preachers as dissenters or visionaries is not new but has a very long tradition. For helpful historical overviews of dissenting preachers, see Paul Scott Wilson, *A Concise History of Preaching* (Nashville: Abingdon, 1992). See also Hughes Oliphant Old’s works, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Biblical Age*, vol. 1. (Grand Rapids: Eerdmans, 1998); *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Patristic Age*, vol. 2. (Grand Rapids: Eerdmans, 1998); *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Medieval Church*, vol. 3. (Grand Rapids: Eerdmans, 1999); *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Age of the Reformation*, vol. 4. (Grand Rapids: Eerdmans, 2002); *The Reading*

Roman Catholic Church “hold officially appointed positions of authority - for example, bishops, pastoral directors and congregational leaders have the power to open and close doors to new and old pastoral endeavours.”³¹ For the second generation Korean American church context, Korean American pastors as authority dissenters would undertake what Thomas Troeger calls a more “visionary role”³² in preaching which I distinguish as authorizing a creative space for second generation congregants to imagine new possible selves that are biblically-oriented and seek to achieve their Christian identity, purpose, and mission in the world. The preacher’s task here is not to prescribe certain agendas and thus constrain their listeners’ capacities but rather to “[jointly] discover and use the gifts of the pathfinding dissenters for the benefit of the Church.”³³

Authority dissenting Korean American preachers will contribute a fresh perspective to the concept of “imagination” previously understood in homiletic literature. In the past, Richard Eslinger explains that “the relationship between homiletics and imagination theory has been more than rocky or unstable.”³⁴ When their paths converged, however, imagination in homiletics has traditionally involved the preacher’s aptitude to develop imaginative illustrations or sermon themes that engaged and maintained the audience’s attention.³⁵ Next, Paul Scott Wilson points out the regularity in which “imaginative preaching becomes identified with narrative form and inductive learning.”³⁶ In his book *Imagining a Sermon*, Troeger explains how “imaginative theology” in preaching becomes an informative strategy for

and Preaching of the Scriptures in the Worship of the Christian Church: Moderatism, Pietism, and Awakening, vol. 5. (Grand Rapids: Eerdmans, 2004); and O. C. Edwards, Jr., *A History of Preaching* (Nashville: Abingdon, 2004).

³¹ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 6.

³² Thomas H. Troeger, *Preaching While the Church is Under Reconstruction: The Visionary Role of Preachers in a Fragmented World* (Nashville: Abingdon, 1999) 17.

³³ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 6. Esther Reed has written a helpful book on the subject of authority and its relation to the discipline of Christian ethics. Like Arbuckle, Reed defines authority as being more creative than insistent: “while the word authority is today readily associated with the power to enforce obedience, to influence action or belief, it has additional associations with ‘authoring’ and ‘increasing,’ ‘initiating’ and ‘establishing.’” See Esther D. Reed, *The Genesis of Ethics: On the Authority of God as the Origin of Christian Ethics* (London: Darton, Longman and Todd, 2000) 3.

³⁴ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 246.

³⁵ *Ibid.*, 248.

³⁶ Paul Scott Wilson, “Beyond Narrative: Imagination in the Sermon,” *Listening to the Word: Studies in Honor of Fred B. Craddock*, eds. Gail R. O’Day and Thomas G. Long (Nashville: Abingdon, 1993) 136.

helping listeners “interpret what faith in God means for them day by day.”³⁷ And coming from a Roman Catholic point of view, Mary Catherine Hilkert employs imagination in homiletics to demarcate its binary dialectical and sacramental dimensions.³⁸ Placing emphasis on the latter, Hilkert interprets “preaching as the art of naming grace in human experience through the lens of a critical sacramental imagination.”³⁹

For this study, authority dissenting preachers will implement imagination in a manner that distributes a “‘foretaste’ of the reign of God”⁴⁰ by opening the horizons of possibility of what listeners envision for their future spiritual lives here on earth. Authority dissenting Korean American preachers would broaden the imaginations of their second generation young adult listeners to a life that is externally focused and other-oriented. They will challenge second generation hearers to consider the ways that their gifts and abilities can be used to administer “God’s reign of justice, peace, and love”⁴¹ to a dying and hurting community. Furthermore, authority dissenting preachers would invite second generation Korean American females to dissent responsibly from conventional orthodoxy which often inhibits them from participating fully in the work of the ecclesiastical community.⁴²

In order for imagination to take root in the lives of second generation Korean American Christians, the ruminations of their embodied, relational, and spiritual possibilities are to be grounded in Scripture lest they become conquered by “the cacophony of competing voices in any dominant culture.”⁴³ Thus, authority dissenting Korean American preachers would preach the gospel in a way that makes visible to pathfinding dissenters the wide range of constructive and innovative methods for engaging in ministry and living a life of Christian service that promotes Christ in their second generation Korean American situation and beyond.

³⁷ Thomas H. Troeger, *Imagining a Sermon* (Nashville: Abingdon, 1990) 27.

³⁸ Mary Catherine Hilkert, *Naming Grace: Preaching and the Sacramental Imagination* (New York: Continuum, 1997) 15. See also David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981) 405-445.

³⁹ *Ibid.*, 192.

⁴⁰ *Ibid.*, 15.

⁴¹ *Ibid.*, 15.

⁴² Gerald A. Arbuckle, *From Chaos to Mission: Refounding Religious Life Formation* (Collegeville: Liturgical, 1996) 65.

⁴³ Mary Catherine Hilkert, *Naming Grace: Preaching and the Sacramental Imagination* (New York: Continuum, 1997) 82.

LISTENERS BECOMING PATHFINDING DISSENTERS

In this second stage, authority dissenting Korean American preachers will form active partnerships with second generation congregants who will serve their English Ministries as pathfinding dissenters. Put succinctly, pathfinding dissenters “are dreamers who *do!*”⁴⁴ As Arbuckle states, “They [dreamers] are future-oriented, highly imaginative persons, with new ideas springing from a mind that organizes experiences, facts and relationships to discern a path that has not been taken before.”⁴⁵ Yet, pathfinding dissenters are fundamentally different from authority dissenting Korean American preachers in that they do not “hold officially appointed positions of authority.”⁴⁶

Nevertheless, pathfinding dissenters will put their “pragmatic imaginations” to work in order to create “alternative ways for the bridging of the gap between the Gospel and cultures.”⁴⁷ Second generation pathfinding dissenters will detach themselves from antiquated methods of Korean American ministry and will repudiate the mediocre.⁴⁸ They will not uncritically adopt Korean or American models of ministry, but rather they will become innovators who create cutting edge resources for their bicultural second generation Korean American situation “by offering new ways of viewing issues or by putting them into [ethnic and cultural] contexts that we did not previously think possible.”⁴⁹ Pathfinding dissenters of Korean American heritage would serve on the front lines of ministry and thereby battle social and political injustices.⁵⁰ They will be congregational members who are actively coming to terms with their bicultural and liminal situation. Korean American pathfinding dissenters would identify with the Korean American socio-religious experience but also exhibit optimism in forming dialogical friendships and relationships with those outside their ethnic circles and comfort zones. They will be Christians who imagine new possible selves for living out “radical Gospel values.”⁵¹

⁴⁴ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 7.

⁴⁵ *Ibid.*, 211. See also Interview with Pastor Ben.

⁴⁶ *Ibid.*, 6.

⁴⁷ *Ibid.*, 7.

⁴⁸ *Ibid.*, 7.

⁴⁹ *Ibid.*, 113.

⁵⁰ *Ibid.*, 7.

⁵¹ *Ibid.*, 9.

It is critical to point out, however, that although every second generation Korean American listener is encouraged to construct new possible selves not all second generation young adults are necessarily equipped to serve their English Ministries as pathfinding dissenters. Some second generation congregants may find themselves embittered or dejected from the pain and confusion attributable to chaos and liminality. Put simply, they may be incapable of moving out of their present liminal condition.⁵² Others may not possess the creative and innovative capacities to engage in this task. Some second generation young adults may be equipped as pathfinding dissenters yet do not attempt or later resign from this station when they recognize the level of hard work it involves.⁵³

In other words, the road of authority and pathfinding dissenters is not exempt from privation and sacrifice. The task of being “radically creative in ministry”⁵⁴ necessitates a high degree of interdependency and patience.⁵⁵ As Arbuckle writes, “Collaborative leadership is generally very messy, because it is a human activity involving cultural change, and the personalities, emotions and quirks of many creative people.”⁵⁶ Thus, it involves adept listening skills and placing one’s neighbor ahead of the self.⁵⁷ It may entail relinquishing personal hopes and dreams for the sake of a unified church body. Dissenters should also be willing to handle criticism from opposing forces.⁵⁸ For some second generation Korean American young adults, it may also involve abandoning the cultural desires of first generation immigrant parents who have alternative agendas for their lives. Lastly, this important responsibility will necessitate a “critical and evaluative interaction with the world of today,”⁵⁹ and “an acknowledgement of our own powerlessness to act without the Lord.”⁶⁰ Those Korean American preachers and second generation parishioners willing and able to take on this arduous process on behalf of the second generation

⁵² Ibid., 46.

⁵³ Ibid., 71.

⁵⁴ Ibid., 1.

⁵⁵ Ibid., 202.

⁵⁶ Ibid., 203.

⁵⁷ Susan Hedahl describes the act of listening as a theological activity which is a salient component to church life for both ordained and lay ministers alike. See Susan K. Hedahl, *Listening Ministry: Rethinking Pastoral Leadership* (Minneapolis: Fortress, 2001) 48.

⁵⁸ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 114.

⁵⁹ Ibid., 7.

⁶⁰ Ibid., 222.

Korean American church community will subsequently have the privilege of constructing new visions for their second generation English Ministries.

STAGE 3: CREATING NEW VISIONS FOR SECOND GENERATION MINISTRY

In placing authority and pathfinding dissenters on a level playing field, Korean American preachers and second generation congregants serving in these new homiletical roles should collaborate to create a context-specific vision for their second generation Korean American English Ministry. At this stage in the second generation church "life-cycle,"⁶¹ some Korean American pastors in this study indicate that various English Ministries proceed without distinct visions for doing ministry. As Pastor Ben comments, "I think a lot of us [Korean American pastors] are in ministry without making strategic planning for the future."⁶² Stated differently, second generation congregations in this position vacillate in a liminal condition not knowing in which direction they are headed. Due to this visionary cavity, I suggest that authority and pathfinding dissenters design a "local theology" for their specific second generation Korean American church contexts.⁶³

Peter Cha, a Korean American practical theologian, illustrates how a well-structured "local theology" provides second generation congregations with stability and a sense of fulfillment. For instance, Cha's research site in suburban Chicago referred to as Hillside Korean Presbyterian Church has created a "local theology" that affirms individuality, encourages members to develop and utilize their unique gifts, affirms the equality of genders, and legitimizes all ethnic identities.⁶⁴ Cha's study reveals how the development of "local theologies" provides second generation English Ministries with a clear purpose and enables them to maximize resources.

A unified vision would assist Korean American preachers in creating sermon space for second generation young adult listeners to imagine individual possible selves that contribute an integral piece to the communal goals of the entire second generation congregation. By the term "vision," I slightly modify Arbuckle's

⁶¹ Mark Mullins, "The Life-Cycle of Ethnic Churches: In Sociological Perspective," *Japanese Journal of Religious Studies* 14 (1987): 321-334.

⁶² Interview with Pastor Ben.

⁶³ Robert J. Schreier, *Constructing Local Theologies* (Maryknoll: Orbis, 1985).

⁶⁴ Peter T. Cha, "The Role of a Korean-American Church in the Construction of Ethnic Identities among Second-Generation Korean Americans," diss., Northwestern University, 2002, 309.

definition to denote “a mental passage from the known to the unknown, creating the future [of second generation Korean American ministry] from a mass of existing facts, hopes, dreams, dangers, and opportunities.”⁶⁵ Through each sermon, the preacher opens “the space to dream”⁶⁶ where listeners generate new spiritual possibilities in the future. However, this third stage does not terminate with inventive dreaming per se. Instead, second generation congregants will take active ownership of their possible selves by putting them into practice. Collectively, preachers and congregants would initiate tangible opportunities for actualizing these possible visions by conceivably opening room in their church’s budget for ministerial options to emerge and even forming partnerships with either local or global organizations that embrace comparable spiritual aspirations and visions.

STAGE 4: RE-INCORPORATING LIMINAL CHAOS

As visions within these second generation Korean American ministries become solidified, Korean American preachers can begin to re-incorporate select chaotic and liminal experiences of their second generation listeners into their sermons. The purpose of this fourth stage is not to cause second generation young adults unnecessary trauma by reintroducing painful memories, but rather to demonstrate how listeners’ abilities to overcome their liminal situations fit into the larger message of the Christian narrative.

Specifically, Samuel Wells’ practice of “re-incorporation” in his book *Improvisation: The Drama of Christian Ethics*⁶⁷ is useful for our purposes where he describes this concept as “an eschatological practice in which discarded elements in the drama are woven back into the story.”⁶⁸ Re-incorporation allows the *story* of second generation Korean American Christians to be resituated within an eschatological perspective of the Church’s *Story* thus enabling young adults to reach

⁶⁵ Gerald A. Arbuckle, *Refounding the Church: Dissent for Leadership* (London: Chapman, 1993) 103.

⁶⁶ Ibid., 103.

⁶⁷ Wells borrows the concept of improvisation from theater where “actors seek to develop trust in themselves and one another in order that they may conduct unscripted dramas without fear.” He employs the language of improvisation which for him becomes a valuable way “to understand the nature and purpose of Christian ethics.” See Samuel Wells, *Improvisation: The Drama of Christian Ethics* (London: SPCK, 2004) 11. For a helpful treatment on the intersection between homiletics and theatre refer to Jana Childers, *Performing the Word: Preaching as Theatre* (Nashville: Abingdon, 1998).

⁶⁸ Ibid., 13.

a sense of closure concerning their marginalized experiences.⁶⁹ Without a stage of re-incorporation, the chaotic and liminal experiences of second generation Korean Americans may become vexing memories that humanly speaking are experienced to no avail. If this first perspective is taken, congregants will remain dejected as their wounds linger in their psyches. However, when second generation listeners begin to see how their journey out of chaos and liminality fits into the mosaic of God's *Story*, the chaotic and liminal experiences become sources of inspiration and optimism which can later serve to assist those undergoing similar life situations.

Revisiting the notion of re-interpretation introduced in Chapter 3, Korean American preachers will re-interpret their listeners' experiences in order to re-incorporate or weave the elements of second generation Korean Americans' life narratives back into the sermon. Obviously, this does not insinuate that preachers name particular members seated in the pews and broadcast their personal, confidential stories to the rest of the congregation. Instead, preachers engaging in re-incorporation make connections between Scriptural texts that typify chaos and liminality and resemble the lived experiences of second generation young adults.⁷⁰

For this critical stage of re-incorporation, insights from the work of Old Testament scholar Walter Brueggemann may elucidate biblical examples of chaos and liminality for these Korean American preachers. Brueggemann describes how chaos manifests itself biblically in primarily two different ways. First, he writes that: "Chaos is to be understood...as an active agency that is engaged in challenging the rule of YHWH, undermining the possibility for life, and so seeking to negate the prospect for well-being in the world."⁷¹ Here, Brueggemann portrays the chaotic in more "public and cosmic terms"⁷² which vehemently disrupt "the 'natural' world of the creation."⁷³ For example, he mentions biblical passages such as Exodus 7-11

⁶⁹ Ibid., 147.

⁷⁰ Another helpful way of interpreting the process of re-incorporation has been suggested by Brueggemann through his concept of the "alternative script" where preachers provide the listener with an alternative script that "imaginatively tells one's life differently." See Walter Brueggemann, "Preaching as Reimagination," *A Reader on Preaching: Making Connections*, eds. David Day, Jeff Astley, and Leslie J. Francis (Burlington: Ashgate, 2005) 24-25.

⁷¹ Walter Brueggemann, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville: Westminster/John Knox, 2002) 28.

⁷² Ibid., 28.

⁷³ Ibid., 29.

where Pharaoh through his obstinacy brings chaos to the land of Egypt in the form of various plagues.⁷⁴

For the present study, however, Brueggemann's second perspective on chaos is more fruitful. He demonstrates the chaos in other biblical texts where "YHWH is the one who rules chaos and who can mobilize chaos as a tool for governance."⁷⁵ In particular, Brueggemann recounts the biblical narrative in Genesis 6-9 where water becomes a chaotic agent that serves ultimately to perform God's purpose in the world.⁷⁶ Although various Old and New Testament passages lend support to Brueggemann's second interpretation of chaos,⁷⁷ his central point here for Korean American preachers to implement homiletically is the following: "Biblical faith is an immense resource both for acknowledging the present reality of chaos in God's world and for the evangelical assurance that God governs chaos."⁷⁸ As Korean American preachers re-incorporate the narratives of chaos into the sermon, they can offer their second generation congregants a clear "testimony"⁷⁹ of God's control amidst suffering and turmoil. In other words, Brueggemann writes: "Israel's testimony...concerns Yahweh's availability to Israel in every circumstance, Yahweh's readiness to enter into situations of risk, vulnerability, and exile, in order to be in dangerous and transformative solidarity with Yahweh's at-risk people."⁸⁰

Additionally, Brueggemann's Old Testament concept of "sojourner" provides a biblically informed way of understanding the liminality of the second generation Korean American experience.⁸¹ Although "sojourner" typically translated as

⁷⁴ Ibid., 29.

⁷⁵ Ibid., 29. Brueggemann cites the following three Scriptural texts as key examples of this type of chaos: Psalm 77:19; Isaiah 5:26-29; and Ezekiel 38-19-20.

⁷⁶ Ibid., 29.

⁷⁷ For example, Korean American preachers could preach sermons on the following biblical passages demonstrating God's governance of the chaotic: Jacob's story in Genesis 27; Joseph's narrative in Genesis 37; the Israelites wanderings in the Book of Exodus; King David's endangered life in 1 and 2 Samuel and in numerous Psalms; Job's account of chaos; and the chaotic descriptions of the Apostle Paul's numerous missionary excursions in 2 Corinthians 11, among others.

⁷⁸ Walter Brueggemann, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville: Westminster/John Knox, 2002) 29.

⁷⁹ For Brueggemann, testimony is a central Old Testament theme where "the testimony that Israel bears to the character of God is taken by the ecclesial community of the text as a reliable disclosure about the true character of God." See Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997) 121.

⁸⁰ Ibid., 201.

⁸¹ Korean American theologian Sang Hyun Lee has written on the concept of first generation Korean immigrants as pilgrims or sojourners. See Sang Hyun Lee, "Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology," *Korean Americans and Their*

“resident alien,” “refugee,” or “immigrant”⁸² reflects the first generation Korean experience more accurately, we have seen especially in Chapters 2 and 5 how second generation Korean American young adults experience comparable displacement as liminal, bicultural people who remain in a state somewhere in-between Korean immigrant and white American societies. Bruggemann describes sojourners like this:

They seek life in a new place where they do not belong, because they are no longer welcome or can no longer sustain themselves in their old place. In the new place, such displaced persons may or may not be welcome, but they are clearly outsiders who constitute an otherness in society that is regularly perceived as an unwelcome threat.⁸³

In a similar way, Brueggemann explains three central sojourning memories of the Israelites which Korean American preachers could employ as illustrations of biblical liminality in their sermons. First, the Israelites remember the instability of their forefathers who became sojourners such as Abraham in Genesis 12:10-20 and Jacob in Genesis 46:1-47:13. That is, Abraham battled hunger as he searched for food in the land of Egypt, while Jacob and his family sought to escape a liminal existence by arriving on Egyptian soil.⁸⁴

Israel recognizes its liminal and sojourning ways secondly “around the conviction that YHWH rescued Israel as a community of at-risk slaves and fugitives, and gave a homeland to people who were otherwise aliens and outsiders in a land not their own.”⁸⁵ According to Brueggemann, Israel’s second memory of sojourning is a twofold testimony. In the first instance, God tests the Israelites to ascertain their level of allegiance to him as seen in passages like Deuteronomy 8:2; Deuteronomy 16; Exodus 15:25; and Exodus 16:4.⁸⁶ On the other hand, God delivers the Israelites out of Egypt and leads them into the wilderness out of his “inordinate fidelity to

Religions: Pilgrims and Missionaries from a Different Shore, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State UP, 2001) 55-69; and “Asian-American Theology ‘Called to Be Pilgrims,’” *Korean American Ministry*, eds. Sang Hyun Lee and John V. Moore (Louisville: General Assembly Council PCUSA, 1987) 39-65.

⁸² Walter Brueggemann, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville: Westminster/John Knox, 2002) 198.

⁸³ *Ibid.*, 198.

⁸⁴ *Ibid.*, 198.

⁸⁵ *Ibid.*, 198.

⁸⁶ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997) 202.

Israel, in being with Israel in circumstances of high risk, willing to submit to the very circumstance of risk, and to assure Israel's safety and well-being."⁸⁷

A third and final example of Israel's sojourn, Brueggemann argues, is reflected in the Torah's commandment to invite and offer hospitality to sojourners and to make provisions for their needs observed in the following passages: Deuteronomy 14:29; 16:11, 14; 24:17-21; 26:11-13; and 27:19.⁸⁸ Through these biblical examples, Brueggemann highlights the Old Testament's testimony concerning sojourners on three levels which Korean American preachers can introduce likewise to their second generation listeners both as a challenge and as a form of encouragement concerning: "(a) the character of YHWH, (b) its own historical memory, and (c) the ethical practice that the God of all sojourners mandates."⁸⁹ As Korean American preachers re-incorporate second generation congregants' chaos and liminality into their sermons (in a delicate fashion), I suggest that their second generation Korean American hearers will receive healing for their wounds and reciprocally be able to mend the emotional and psychological scars of co-ethnic and other ethnically and culturally marginal believers.

STAGE 5: TOWARDS A NEW CULTURAL INTEGRATION: ACHIEVING POSSIBLE SELVES AND POSSIBLE EKKLESIAS

The definitive goal for this contextual homiletic is for Korean American preachers to help second generation Korean American young adults in the church achieve a new cultural integration through experiencing their possible selves. Hence, Korean American preachers have been provided with a five-stage blueprint to name and engage with the liminal chaos of their second generation listeners as well as the elements in congregational analysis that have been regularly omitted concerning ethnic, cultural, and other dimensions to congregants' lived experiences.

Korean American preachers have a pivotal function as contextual preachers of the gospel to assist their second generation congregants in becoming dissenting, agentic Christians. By opening a creative space in second generation Korean Americans' imaginations, pathfinding dissenters will be provided with a refuge of

⁸⁷ Ibid., 203.

⁸⁸ Walter Brueggemann, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville: Westminster/John Knox, 2002) 198.

⁸⁹ Ibid., 198.

encouragement in their second generation English Ministries to launch alternative and innovative forms of Christian mission and practice. In constructing new embodied, relational, and spiritual possibilities, it is important that Korean American preachers allow listeners to evolve out of their liminal condition at their own pace. Some Korean American preachers may interpret the progression towards constructive dissent and possible selves as a way of expediting spiritual maturity where the entire second generation church community experiences metamorphosis simultaneously. As Pastor Chad comments, "I want them [second generation church members] to be spiritual giants in two years and then start producing spiritual babies but it doesn't happen like that."⁹⁰ Preferably, Korean American preachers and second generation listeners will share in caring, mutual partnership to "consider how we may spur one another on toward love and good deeds."⁹¹

Emphasis to this point has been placed on the imaginative construction of second generation Korean Americans' individual possible selves, but the entire theory of possible selves can be turned on its head when considering its usage within a corporate spiritual context. Korean American preachers should not endorse merely individualistic aspirations espoused by second generation members but more importantly to help the entire people of God construct what I will call a "possible *ekklesia*" or future communal-images of what is creatively viable for the second generation Christian community at large. In this progression toward "communal [spiritual] consciousness," individual second generation congregant's future potentialities are innovatively imagined in response to the newly emergent possibilities of the corporate ecclesial body. As David Buttrick observes, "Scripture is written to a faith-community" and not necessarily to individual Christians.⁹²

This five-stage homiletic process demonstrates how the possible selves theory can enrich the field of homiletics by encouraging preachers to pursue in-depth forms of congregational ethnography. In this thesis, the possible selves model is not simply

⁹⁰ Interview with Pastor Chad.

⁹¹ Hebrews 10:24.

⁹² David Buttrick states: "Virtually everything in Scripture is written to a faith-community, usually in the style of communal address. Therefore, biblical texts must be set in communal consciousness to be understood." Although Buttrick's concept of "consciousness" in preaching is amorphous and ill-defined, his notion of communal consciousness helps to conceptualize my suggestion for a "possible *ekklesia*" within Christian community. See David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987) 276-277.

a social psychological concept that enables scholars to explore and analyze individual's hopes and fears in future states. By developing a spiritual dimension to this theory, the possible selves model can also be a Christian conceptual framework supported by Scripture that incites second generation Korean American congregants to create new possibilities for their lives and the Church that were formerly invisible or unimaginable. Consideration of second generation listeners' possible selves can also help Korean American preachers introduce space in the sermon for listeners to freely innovate fresh ways for administering God's message of love and justice to the world. Specifically, pathfinding dissenters in the second generation context will be challenged to imagine new spiritual possibilities that progress beyond the ethos of success and family which permeate Korean immigrant society. They will gravitate towards reflexive action as they consider how each of their possible selves minister to hurting people in the community who need to experience God's love and grace. Now that I have presented Korean American preachers with this contextual homiletic that engages with the ethnic and cultural context of their second generation Korean American listeners, I will redirect their attention to three homiletical challenges that await them regarding the future of second generation Korean American preaching.

SECOND GENERATION PREACHING AT THE CROSSROADS: ARENAS FOR FURTHER RESEARCH

Due to the steady reduction in Korean immigration particularly over the last decade in the United States, there may not be a second generation of Korean Americans to this capacity ever again.⁹³ As discussed earlier in Chapters 2 and 6, second generation Korean Americans are a transitional group distinct from the first generation. Accordingly, it is essential that the chaos and liminality for young adult members of second generation English Ministries are identified and addressed so that these often destructive experiences and memories may not transfer to future generations of Korean Americans. As these Korean American preachers look to the prospects of leading their Korean American ministries into the future, their pulpit ministries within this ethnic and cultural context will predominantly call for further research in three interconnected areas: (1) preaching to multiethnic congregations;

⁹³ See Table 1 in Kyeyoung Park, *The Korean American Dream: Immigrants and Small Business in New York City* (Ithaca: Cornell UP, 1997) 8.

(2) preaching to racially mixed Korean Americans; and (3) preaching to ensuing generations of Korean Americans. I will briefly raise awareness of these emerging contextual issues that will impact ministry and preaching in the Korean American church to varying degrees.

PREACHING TO MULTIETHNIC CONGREGATIONS

The increasing diversity in the American ecclesial terrain has generated growing interest in how to minister and preach to people from a myriad of different ethnicities, races, and cultures. Although this movement toward multiethnicity or multiculturalism in the church is an exciting venture for many Christian leaders in contemporary U.S. churches, those congregations either inviting or responding to this phenomenon are left perplexed when moments of misunderstanding and confusion arise. As Harvie Conn writes, "Multiculturalism in the church is not a quick fix marked by simple tolerance for one another or by some idealistic retreat into politically correct language."⁹⁴

We observed in Chapter 7 the impact of multiethnic trends on the preaching ministry within these participating second generation English Ministries. For many Korean American preachers, ethnic and cultural dimensions to sermonic thinking have been severed or remain invisible as preachers seek to ensure that no specific ethnic group is honored or excluded. The approach for multiethnic ministry and preaching is not simply to rally around "common [Asian] experiences" as Korean American scholars like Jung Young Lee purport, but rather to cultivate interethnic and interracial relationships through respectful dialogue about the ways that ethnicities, races, and cultures converge and differ from one another.⁹⁵ Although the gospel message is unwavering, contextual preaching in the future requires a thorough analysis of the ethnic and cultural spheres to which parishioners belong and to whom Korean American preachers communicate. Korean American preachers should not shy away from opportunities to become informed communicators, but rather they

⁹⁴ Harvie M. Conn, foreword, *One New People: Models for Developing a Multiethnic Church*, by Manuel Ortiz (Downers Grove: InterVarsity, 1996) 10.

⁹⁵ Jung Young Lee, "Marginality: A Multi-Ethnic Approach to Theology from an Asian-American Perspective," *Asian Journal of Theology* 7 (1993): 244.

should heighten their intentionality in seeking to understand those who are ethnically and culturally different from themselves. As Manuel Ortiz states:

We need help breaking out of the security of our homogeneous settings and engaging brothers and sisters who are very different from us. We need to be more intentional about building relationships for the sake of bringing justice and harmony into a racially worn and torn society. It is possible to be active in a multiethnic congregation without ever being challenged on the subject of racism and paternalism.⁹⁶

As these second generation Korean American English Ministries expand their ethnic and racial borders, the onus will be on Korean American preachers and other writers on Korean American homiletics to conduct ample research on how the act of preaching is made complex by different genders, socioeconomic statuses, political leanings, sexual orientations, ethnicities, races, cultures, and other factors all within a single multiethnic Christian microcosm.

PREACHING TO RACIALLY MIXED KOREAN AMERICANS

Another significant arena of future research for scholars on Korean American preaching regards the complexities and challenges of constructing sermons for Korean American congregants of mixed ethnic or racial backgrounds.⁹⁷ Despite a lack of concrete demographic information on racially mixed Korean American church-goers, the United States Census in 2000 indicates that 154,143 out of the total 1,226,825 Korean American population report mixed heritage of Korean and at least one other ethnic/racial group.⁹⁸ Therefore, the possibility exists that a growing percentage of church members in any second generation Korean American congregation will be biracial or even multiracial.

In second generation congregations with racially mixed parishioners, Korean American preachers are presented with the challenge of uncovering answers to these and other related questions: (1) how are the worldviews of racially mixed Korean

⁹⁶ Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove: InterVarsity, 1996) 102.

⁹⁷ For a brief but helpful discussion on biracial and multiracial Asian Americans, see Timothy P. Fong, *The Contemporary Asian American Experience: Beyond the Model Minority* (Upper Saddle River: Prentice-Hall, 1998) 233-236.

⁹⁸ Korean Americans reporting purely Korean ethnic origin include a population of 1,072,682 as noted in Chapter 2. See the United States government website for further demographics on Korean American and other ethnic minority populations at <http://www.census.gov/prod/cen2000/doc/sf4.pdf>

Americans different from ethnically homogeneous Korean American congregants; (2) what do chaos and liminality denote for racially mixed Korean American Christians; (3) in what ways have these racially mixed church members experienced liminal chaos; (4) does one ethnic/cultural philosophy dominate the thinking or decision-making processes of mixed race Korean Americans; and (5) how are the future possible selves of racially mixed Korean Americans similar or divergent from ethnically homogeneous Korean American congregants?

PREACHING TO SUBSEQUENT GENERATIONS

A final consideration for the future of Korean American preaching is to reflect on what contextual sermons will look like for third and subsequent generations of Korean Americans. This study has demonstrated the various ways in which second generation Korean American young adults have encountered liminal chaos in both American society as well as in Korean immigrant religious and social environments. We have also seen through the research of other Asian American scholars that marginalization has not eluded American-born third and ensuing generations of Asian Americans, namely those of Chinese and Japanese ancestry.⁹⁹

As a result, I conjecture that liminality for third and fourth generation Korean Americans will both resemble and contrast with the experiences of the current second generation. First, if Mia Tuan and other sociologists are correct, liminality will persist in regard to Korean Americans' ethnic and racial identities. That is, third and fourth generation Korean Americans will continually need to justify their American-ness to those of non-Asian descent.¹⁰⁰ Their ethnic and racial identities will not necessarily be an "option,"¹⁰¹ or constitute a "symbolic"¹⁰² alternative as they have been for many Americans of European origin.

⁹⁹ See Mia Tuan, *Forever Foreigners or Honorary Whites?: The Asian Ethnic Experience Today* (New Brunswick: Rutgers UP, 1998); and Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans* (Boston: Little, Brown, 1989).

¹⁰⁰ See Gary Y. Okihiro, "The Persistence of Anti-Asian Hatred," *The Tribal Basis of American Life: Racial, Religious, and Ethnic Groups in Conflict*, eds. Murray Friedman and Nancy Isserman (Westport: Praeger, 1998) 79-96.

¹⁰¹ Mary C. Waters, *Ethnic Options: Choosing Identities in America* (Berkeley: U of California P, 1990).

¹⁰² Herbert J. Gans, "Symbolic ethnicity: the future of ethnic groups and cultures in America," *Ethnic and Racial Studies* 2 (1979): 1-20.

Second, scholars conducting research on preaching to third and ensuing generations of Korean Americans may find it rewarding and homiletically informative to explore areas in which later generations diverge from the second generation. Stated another way, Korean American preachers should consider the specific challenges of intergenerational preaching between second and future generations of Korean American hearers. Initially, I suggest that Korean American preachers and writers on this topic could investigate the validity of Marcus Hansen's third generation hypothesis for the Korean American context. Whereas Hansen argued that the third generation seeks to remember the European immigrant culture that the second generation rejected due to their rapid process of Americanization,¹⁰³ Korean American preachers could explore whether second generation Koreans will later jettison the East Asian ideologies and practices of their first generation parents and if these Korean philosophies will be revitalized by the third generation.

The future of Korean American preaching also invites examination on whether Korean American preachers will encourage their congregants to actively participate in political-theological arenas such as social and economic injustices in American life. The data in this thesis has indicated that many second generation Korean Americans' possible selves omit involvement in these socio-political activities. How will third and fourth generation Korean Americans respond to this political-theological void in their second generation Korean American parents' possible selves? Although these three topics are by no means comprehensive, they represent germane contextual issues for Korean American preachers and scholars interested in future homiletical exploration on Korean American preaching.

CONCLUSION

Richard Eslinger states that "the field of homiletics now is wonderfully multicultural, with ethnic minority preaching valued as a gift for the entire community of faith."¹⁰⁴ Although writers in homiletics appreciate ethnic preaching in America, this thesis demonstrates that much critical work is left to be done. This

¹⁰³ Ibid., 4. See also Marcus L. Hansen, "The Third Generation in America," *Commentary* 14 (1952): 492-500.

¹⁰⁴ Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville: Abingdon, 2002) 11.

study has sought to expand homiletical thinking on congregational exegesis and contextual preaching by implementing the social psychological theory of possible selves as a conceptual framework within the second generation Korean American ethnic and cultural situation. The possible selves model has generated a “thicker description” of second generation Korean American consciousness by exploring young adults’ past and present lived experiences as well as their hoped for and feared embodied and relational possible selves.

This thesis has also contributed to social psychology through its introduction of a spiritual category to enhance Markus and Nurius’ original theory of possible selves. Borrowing from Arbuckle’s study, we established in Chapter 6 not only how second generation English Ministries are a transitional or liminal community where second generation members are still trying to define themselves as a bicultural ethnic minority group and ethno-religious subculture, but also how second generation young adult participants’ embodied, relational, and spiritual possible selves similarly depict this chaotic and liminal condition.

In the seventh and current chapters, I have attempted to enrich Tisdale’s concept of preachers as local ethnographers for Korean American preachers in these participating second generation Korean American congregations.¹⁰⁵ Specifically, Korean American preachers have been alerted to elements of congregational exegesis formerly omitted by them concerning: gender, feedback, ethnicity and culture, ethnic identity, and behavior change which influence second generation young adult listeners’ reception and interpretation of the sermon.

Moreover, this concluding chapter has established an initial contextual homiletic for Korean American preachers to undertake during their congregational analysis to name and evaluate the chaotic and liminal descriptors internalized by their second generation congregants so that they may be able to progress from this volatile, liminal phase and thereby imagine new embodied, relational, and spiritual possible selves. This contextual homiletic proposal has also renewed sermonic roles for Korean American preachers and second generation listeners in becoming authority and pathfinding dissenters who will collectively innovate radical new ways

¹⁰⁵ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) 64-77.

of doing Christian ministry within their second generation Korean American church context and beyond.

This first in-depth study on preaching to the second generation Korean American church context has sought to make a contribution to the field of homiletics by alerting Korean American preachers to the sermonic importance of engaging critically with their second generation Korean American congregants' ethnic and cultural context. Throughout this thesis, I have attempted to demonstrate ways that second generation Korean American respondents have internalized both American and Korean religious/socio-cultural values and practices which have often led to internal tension and confusion. By preaching contextual sermons that engage second generation young adult listeners' chaotic and liminal experiences, ethnicity, culture, gender, and hoped for and feared potentialities, Korean American preachers will begin to fuel their bicultural hearers toward a radical Christian existence that gives rise to immeasurable fulfillment as the people of God bring their embodied, relational, and spiritual possible selves to fruition.

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WEBSITES

This website provides demographic information on Korean Americans from the United States government census bureau.

<http://www.census.gov/prod/cen2000/doc/sf4.pdf>

This website is an educational database of masters and doctoral dissertations stored at University Microfilms International in Ann Arbor, Michigan.

<http://wwwlib.umi.com/dissertations>

APPENDIX A

INITIAL LETTER TO KOREAN AMERICAN PASTORS

January 2004

Matthew D. Kim
[Researcher's Address]

[Pastor's Name]
[Church Address]

Dear [Pastor's Name]:

I am a second generation Korean American PhD student in Christian Ethics and Practical Theology at The University of Edinburgh, Scotland. My thesis explores the topic of preaching to second generation Korean Americans. In particular, my study seeks to develop a practical preaching model for Korean American pastors to better understand their second generation Korean American young adult listeners. In terms of my background, I am originally from the Chicago area and completed my M.Div at Gordon-Conwell Theological Seminary in 2002.

For my studies, I will be conducting fieldwork with second generation Korean American English Ministries. It is for this reason that I am writing to ask for your cooperation.

Your participation in this study would involve two things: First, it would involve questionnaires with second generation Korean American members of your church (**6 men and 6 women - 12 in total**). Second, it would involve interviews - one with you as the lead pastor and one separate interview with a second generation Korean American young adult member of your church. These questionnaires and interviews seek to identify emerging themes related to second generation Korean American preaching and a social psychological theory called possible selves.

The criteria that I have set for participants of both the questionnaire and interview are the same. First, they should be post-college second generation Korean American young adults between the ages of 22-36. Second, they should either have been born in the United States or have immigrated to America at the age of 5 or before. Third, they should have attended your church for at least 1 year. (The second requirement regarding citizenship/age at immigration will be semi-flexible.)

The questionnaires would be distributed by you or your staff to (**6 men and 6 women - 12 in total**) in your congregation who fit these requirements. These young adults would need to complete the questionnaire and return it to me with the envelope and postage provided. If you would prefer to administer the questionnaire as a group, please feel free to do so.

The interviews would be conducted in the location of your convenience with each interview session expected to last approximately 1 - 1.5 hours. The results from both the questionnaire and in-depth interviews would be included in my thesis to be submitted Autumn/Winter 2005. All church names and participants' names would be kept strictly confidential and I intend to use pseudonyms for your protection. At your request, I would be happy to provide a brief summary of my findings upon the completion of this study.

Although I cannot offer tangible benefits for those completing the questionnaire, I will be providing interview participants (all pastors and young adults) with some monetary compensation. But, more importantly, I am hopeful that participating in this research project will be an interesting and beneficial experience for all. I believe that an in-depth study on second generation Korean American preaching is not only a worthwhile endeavor but crucial for second and future generations of Korean American English Ministries. My hope is that this study will offer Korean American preachers a meaningful and practical model to better understand their second generation Korean American young adult audiences.

If you are interested in participating in this study or would like additional information, please contact me via email at [researcher's e-mail address]. If I do not hear from you by [date], I will assume that you are not interested and I will proceed to look for other churches.

My intention is to send out questionnaires on [date], which I kindly request that they be returned by each individual respondent to my U.S. mailing address no later than [date].

As for interviews, I am planning to conduct them this summer/autumn with both pastors and young adults. We would schedule interview times in due course.

Please do not hesitate to contact me with any questions or concerns you may have. If you are unable to participate at this time, but would like to offer any insights or other contact information, I would greatly welcome your assistance.

Thank you very much for your time and consideration. God bless you and your ministry!

Sincerely,

Matthew D. Kim

APPENDIX B

POSSIBLE SELVES QUESTIONNAIRE

February 2004

Matthew D. Kim
[Researcher's Address]

Dear Respondent:

Thank you very much for participating in this research project on preaching to second generation Korean Americans. I am a PhD student in Christian Ethics and Practical Theology at The University of Edinburgh in Scotland. I am originally from the Chicagoland area and completed my Master of Divinity (MDiv) at Gordon-Conwell Theological Seminary in 2002.

The questionnaire that you are about to fill out is being conducted within second generation Korean American English Ministries in three geographic regions of the United States (i.e., Midwest, West Coast, and East Coast). Your congregation has chosen to participate. You have been asked to complete this questionnaire at the discretion of your pastor. I have asked your pastor to keep some criteria in mind when selecting respondents:

1. You are ethnically Korean.
2. You are between the ages of 22-36 (inclusive).
3. You were either born in the U.S. or immigrated to the U.S. at the age of 5 or before.
4. You have attended your church for at least one year.

If you do not fit these requirements precisely, please complete the questionnaire anyway as I am still interested in your responses.

Results from this questionnaire will be included in my thesis to be submitted in Autumn/Winter 2005. I intend to maintain strict confidentiality for all those completing this questionnaire. I will be providing your pastor with a brief summary of my research findings upon the completion of this study.

Since my research is fully self-funded, I cannot provide immediate tangible benefits for every respondent completing this questionnaire. **However, those respondents choosing to return a completed questionnaire will be eligible for a lottery drawing which includes one of six total \$50.00 cash prizes.** If you would like to be eligible for this cash prize, please write your name and email address in the designated area on the last page. Again, I will respect confidentiality. These six respondents will be notified by e-mail on [date].

I hope that participating in this research project will be both interesting and intellectually stimulating for you. I believe that an in-depth study on second generation Korean American preaching is not only worthwhile but crucial for second and future generations of Korean American ministries. Your participation in this study will assist in helping me develop a meaningful and practical model for Korean American preachers to better understand their second generation Korean American listeners.

If you have any questions or concerns, feel free to contact me by e-mail. Please keep this letter for your records and **DO NOT** send it back with the completed questionnaire. Please return completed questionnaires in the enclosed stamped envelope to my U.S. home address above.

Thank you in advance for your cooperation.

Sincerely,

Matthew D. Kim

APPENDIX B

POSSIBLE SELVES QUESTIONNAIRE

This questionnaire should take approximately 20-30 minutes to complete.
Thank you very much for your time.

Your participation is completely voluntary.
You may choose to stop at any point.
You may choose to refrain from answering any particular question(s).

Part 1 consists of mainly multiple choice type questions.
For Part 1, I am looking for your first thoughts. Please do not dwell on these questions.

Part 2 is short answer and is the primary focus of my research.

1. Please answer questions on both sides of the paper.
2. Please circle only 1 letter choice per question (unless stated otherwise).
3. If responding with (E) Other, please specify by writing in your answer.
4. When finished, please put the questionnaire in the stamped envelope provided, seal it, and return it to Matthew Kim.

PART 1

SECTION 1: GENERAL BACKGROUND

1. Name (*Optional*) _____
2. Your Age
 - A. 22-24
 - B. 25-27
 - C. 28-30
 - D. 31-33
 - E. 34-36
3. Your Sex
 - A. Male
 - B. Female
4. Your Country of Birth
 - A. U.S.
 - B. Korea
 - C. Other _____
 - If you answered (A) to #4, go to #5
 - If you answered (B or C) to #4, go to #4A
- 4A. At what age did you come to America? _____
5. In which region of the U.S. do you currently live?
 - A. West Coast
 - B. Midwest
 - C. East Coast
6. In which region of the U.S. have you spent the most number of years?
(# of years)
 - A. West Coast _____
 - B. Midwest _____
 - C. East Coast _____
 - D. South _____
 - E. Other _____
7. What is your current marital status?
 - A. Single
 - B. Married
 - C. Widowed
 - D. Divorced
 - E. Separated
 - F. Other _____
 - If you answered (A) to #7, go to Section 2
 - If you answered (B, C, D, E, or F) to #7, go to #7A

7A. Of what ethnicity is/was your spouse?

8. How many children do you have?

- A. 0
- B. 1
- C. 2
- D. 3
- E. Other _____

SECTION 2: EDUCATION

1. Undergraduate Experience:

- A. Not Applicable
- B. Junior/Community
- C. 4-Year Public
- D. 4-Year Private
- E. Other _____

2. Degrees Earned
(Circle any that apply):

- A. Bachelors
- B. Masters
- C. Professional
- D. Doctorate
- E. Other _____

3. What is the highest level of education you hope to attain?

- A. Bachelors
- B. Masters
- C. Professional
- D. Doctorate
- E. Other _____

4. Who has shaped your view of education/schooling the most?

- A. Yourself
- B. Father
- C. Mother
- D. Teacher(s)
- E. Other _____

SECTION 3: OCCUPATION

1. What is your current occupation? If you are a student, specify field of study.

1A. Whose expectation were you meeting when choosing your occupation?
(Choose up to 2)

- A. Your Own
- B. Father
- C. Mother
- D. Friend(s)
- E. Other _____

2. If you could select any occupation, what would you choose?

3. What is your father's current occupation?

4. What is your mother's current occupation?

5. Is there any occupation(s) that you wanted to pursue which your father discouraged? If not, write "None." If so, which one(s)?

6. Is there any occupation(s) that you wanted to pursue which your mother discouraged? If not, write "None." If so, which one(s)?

SECTION 4: FAMILY LIFE

1. Your Order of Birth

(For example: 2nd of 4 Children

I am the second child out of four children).

_____ of _____ Children

2. List the gender and age(s) of all sibling(s), if applicable.

(For example: Brother 32; Sister 29; Sister 27)

3. Which member(s) of your immediate family are Christians?
(Circle any that apply):

- A. You
- B. Mother
- C. Father
- D. Sister(s)
- E. Brother(s)

4. With which parent do you have a closer relationship?

- A. Not Applicable
- B. Father
- C. Mother
- D. Both
- E. Neither

SECTION 5: IDENTITY

1. What generation of Korean heritage do you consider yourself to be?

- A. First
- B. 1.5
- C. Second
- D. Third
- E. Other _____

2. What is your preferred ethnic label?

- A. American
- B. Korean
- C. Korean-American
- D. Asian-American
- E. Other _____

3. To what degree do you think about your ethnic identity?

- A. Not at all
- B. Rarely
- C. Sometimes
- D. Often
- E. Very Often

4. Circle 1 or 2 of the identities below that you think about the most?

Place an (X) next to 1 or 2 of the identities that you think about the least?

Christian Identity

Ethnic Identity

Gender Identity (Male or Female)

Professional Identity

Sexual Identity

Other _____

5. Should the topic of ethnic identity be discussed within your church?

- A. Yes
- B. No
- C. Not Sure

6. To what extent does your church discuss the topic of ethnic identity?

- A. Not at all
- B. Rarely
- C. Sometimes
- D. Often
- E. Very Often

7. Who or what has shaped your ethnic identity the most?

- A. Parents
- B. Friends
- C. Church
- D. Media
- E. Other _____

SECTION 6: CHURCH EXPERIENCE

1. At what age did you first attend a Korean American church?

- A. 0-4
- B. 5-9
- C. 10-14
- D. 15-19
- E. 20+

2. How long have you attended your current Korean American church?
 - A. 0-11 months
 - B. 1 year
 - C. 2-4 years
 - D. 5-7 years
 - E. 8+ years

3. What has been your participation level at your current Korean American church?
 - A. Attend occasionally/Little-No participation outside of Sunday Service
 - B. Attend regularly/No participation outside of Sunday Service
 - C. Attend regularly/Rarely participate outside of Sunday Service
 - D. Attend regularly/Sometimes participate outside of Sunday Service
 - E. Attend regularly/Actively-Frequently participate outside of Sunday Service

4. In what capacity do you serve at your church? If not applicable, write "None."

5. Which factor was most significant for you in choosing to attend a 2nd Generation Korean American English Ministry?
 - A. Family/Parents
 - B. Friends/Small Group
 - C. Praise/Worship
 - D. Preaching/Teaching
 - E. Other _____

6. Have you ever attended consistently a non-Korean American church (i.e., at least 6 months)?
 - A. Yes (# of months/years) _____
(What type of church)? _____
 - B. No

7. What is your overall satisfaction level with your 2nd Generation Korean American English Ministry?
 - A. Extremely Satisfied
 - B. Satisfied
 - C. Neutral
 - D. Dissatisfied
 - E. Extremely Dissatisfied

8. Do you think that the trend toward pan-Asian American ministries is positive or negative?
 - A. Positive
 - B. Negative
 - C. Undecided

9. Do you think that the trend toward multi-ethnic ministries is positive or negative?
 - A. Positive
 - B. Negative
 - C. Undecided

SECTION 7: GENDER

1. How little or how much do you think about your gender as a male or female?
 - A. Not at all
 - B. Rarely
 - C. Sometimes
 - D. Often
 - E. Very Often

2. On the whole, do you have a high view of self or a low view of self (self-esteem)?
 - A. High
 - B. Low
 - C. Not sure

3. I support women holding the following leadership positions in the church. (Choose any that apply):
 - A. Counseling
 - B. Preaching Sunday sermons
 - C. Teaching Bible Study
 - D. Deaconship
 - E. Eldership
 - F. Senior Pastor

4. As a 2nd generation Korean American, what issue(s) do you struggle with most in American and Korean American societies?

American Society

4. What sermon style do you think is most effective in reaching 2nd generation Korean American young adults?

- A. Topical
- B. Expository
- C. Narrative
- D. Dramatic
- E. Other _____

5. My pastor challenges the congregation to think critically about issues during sermons rather than stating ideas simply as facts.

- A. Strongly Agree
- B. Agree
- C. Not Sure
- D. Disagree
- E. Strongly Disagree

Korean American Society

6. Do you think it is necessary that your pastor understands the thoughts and experiences of 2nd generation Korean Americans while preparing to preach to them?

- A. Yes
- B. No

- If you answered (A) to #6, go to #7
- If you answered (B) to #6, go to #11

7. My pastor understands the unique challenges of being bicultural (i.e., both Korean and American).

- A. Strongly Agree
- B. Agree
- C. Not Sure
- D. Disagree
- E. Strongly Disagree

SECTION 8: PREACHING

1. What is your overall satisfaction level with your pastor's sermons?

- A. Extremely Satisfied
- B. Satisfied
- C. Neutral
- D. Dissatisfied
- E. Extremely Dissatisfied

2. What sermon style do you prefer most?

- A. Topical
- B. Expository
- C. Narrative
- D. Dramatic
- E. Other _____

3. What sermon style do you enjoy least?

- A. Topical
- B. Expository
- C. Narrative
- D. Dramatic
- E. Other _____

8. My pastor regularly uses sermon illustrations that relate specifically to the 2nd generation Korean American experience.

- A. Strongly Agree
- B. Agree
- C. Not Sure
- D. Disagree
- E. Strongly Disagree

9. In general, my pastor thoughtfully considers the experiences of 2nd generation Korean Americans before preaching to them.

- A. Strongly Agree
- B. Agree
- C. Not sure
- D. Disagree
- E. Strongly Disagree

10. What would be the most effective way for your pastor to understand 2nd generation Korean Americans for sermon preparation?

- A. Spending time with people
- B. Personal experience(s)
- C. Reading books, articles, etc.
- D. Talking with other Korean American pastors
- E. Other _____

11. Please comment on some strengths and weaknesses of your pastor's preaching?

Strengths

Weaknesses

(End of Part 1)

PART 2

EXPLORING POSSIBLE SELVES

Most people think about themselves in the future. When doing so, we usually think about the kinds of experiences that await us and the kinds of people we might possibly become. Sometimes we may think about: what we **will** probably be like; what we **hope** or **wish** we could be like; or perhaps what we are **afraid** we might be like. One way of talking about these matters is to talk about *possible selves* - selves we might possibly become. Some of us may have a large number of possible selves in mind, while others may have only a few.

You will be asked to comment on the following types of possible selves:

- Hoped-For Self (Physical and Social)
- Feared Self (Physical and Social)
- Current Self (Spiritual)
- Hoped-For Self (Spiritual)
- Feared Self (Spiritual)

HOPED-FOR SELF (Physical and Social)

1. List some hoped-for physical and social possible selves (e.g., answers may vary from becoming a partner at my law firm to reading one leisure book a month).
2. Go back to your list and circle (2) hoped-for possible selves that are most important to you.
- 2A. Explain what you have (or haven't) done to make these possible selves come true.

Have Done

Haven't Done

FEARED SELF (Physical and Social)

We may also have images of ourselves in the future that we fear or dread.

1. List some feared physical and social possible selves (e.g., answers may vary from suffering from cancer to becoming homeless).
2. Go back to your list and circle (2) feared possible selves that are most significant for you.
- 2A. Explain what you have (or haven't) done to prevent these feared selves from coming true.

Have Done

Haven't Done

CURRENT SELF
(Spiritual)

1. How would you describe your current spiritual self or relationship with God?

FEARED SELF
(Spiritual)

1. List some feared spiritual possible selves (e.g., losing my faith).

HOPED-FOR SELF
(Spiritual)

1. List some hoped-for spiritual possible selves. Spiritual selves concern our Christian development or sanctification process (e.g., sharing Christ with co-workers).

2. Go back to your list and circle (2) feared spiritual selves that are most significant for you.

- 2A. Explain what you have (or haven't done) to prevent these feared selves from coming true.

Have Done

Haven't Done

2. Go back to your list and circle (2) hoped-for spiritual selves that are most important to you.

- 2A. Explain what you have (or haven't) done to make these possible selves come true.

Have Done

Haven't Done

(END OF PART 2)

DEBRIEFING (OPTIONAL)

1. In what way(s) has this questionnaire challenged the way you think about your various identities, the Korean American church, preaching, etc.?
2. Are there any questions or comments that you have specifically regarding the theory of possible selves or your experience(s) as a regular listener to sermons in the Korean American church context?
3. Do you have any last comments, questions, complaints, or suggestions regarding anything in this questionnaire?

LOTTERY DRAWING

**If you would like to be eligible for the lottery drawing,
please write your name and email address here:**

NAME

E-MAIL

Thank you very much for taking time to complete this questionnaire.

Please put the questionnaire in the envelope provided, seal it, and return it to Matthew Kim.

APPENDIX C

INTERVIEW QUESTIONNAIRE FOR KOREAN AMERICAN PASTORS

1. NAME: _____
2. AGE: _____
3. SEX: (PLEASE CIRCLE) FEMALE MALE
4. PLACE OF BIRTH: _____
- 4A. IF BORN OUTSIDE THE US, WHAT WAS YOUR AGE AT IMMIGRATION? _____
5. WHAT GENERATION OF KOREAN HERITAGE DO YOU CONSIDER YOURSELF TO BE? (PLEASE CIRCLE)
FIRST 1.5 SECOND THIRD OTHER _____
6. PREFERRED ETHNIC LABEL: (PLEASE CIRCLE)
AMERICAN KOREAN KOREAN-AMERICAN ASIAN-AMERICAN OTHER _____
7. EDUCATION (WHERE DID YOU RECEIVE YOUR SEMINARY TRAINING?):

8. ANY OCCUPATION(S) PRIOR TO PASTORAL MINISTRY:

9. MARITAL STATUS: (PLEASE CIRCLE) SINGLE MARRIED
- 9A. IF YOU ARE MARRIED, WHAT IS THE ETHNICITY OF YOUR SPOUSE? _____
10. CHILDREN: (PLEASE CIRCLE) Y N
11. HOW MANY YEARS HAVE YOU BEEN THE PASTOR OF THIS CHURCH? _____
12. WHAT IS THE DENOMINATIONAL AFFILIATION OF YOUR CHURCH? _____

CONSENT FORM FOR INTERVIEW RESPONDENTS

The responses that you provide during this interview will be recorded and presented in a PhD thesis to be submitted at The University of Edinburgh, Scotland. The interview session will last approximately one and one half hours (1 ½ hours). The interview will be digitally recorded and transcribed verbatim. The interview will later be analyzed by me - the researcher. Your responses will remain completely confidential and when necessary I will employ a pseudonym to protect your identity.

Your participation in this interview session is completely voluntary. You may stop at any point during the interview. For participating in this interview, you will receive monetary compensation of \$50.00 US. More importantly, however, I hope that participating in this research will provide you with an opportunity to think critically about your personal experiences as a Korean American and how this experience has shaped your preaching ministry. In addition, I hope that by participating in this project it will enable you to reflect further on how to preach more effectively to your Korean American listeners by employing the social psychological theory of possible selves.

By signing this consent form, you are stating that you comply fully with the statements above and that you give complete permission to employ your responses in the PhD thesis and other potential publications that may develop through the duration of this research project.

I AGREE TO PARTICIPATE IN THE RESEARCH OUTLINED ABOVE.

(PARTICIPANT - PRINT NAME)

(PARTICIPANT'S SIGNATURE)

(RESEARCHER'S SIGNATURE)

(DATE)

I RECEIVED MONETARY COMPENSATION FOR THIS INTERVIEW IN THE
AMOUNT OF \$50.00 US.

(PARTICIPANT'S SIGNATURE)

APPENDIX D

INTERVIEW QUESTIONNAIRE SECOND GENERATION KOREAN AMERICAN RESPONDENTS

1. NAME: _____
2. AGE: _____
3. SEX: (PLEASE CIRCLE) FEMALE MALE
4. PLACE OF BIRTH: _____
- 4A. IF BORN OUTSIDE THE US, WHAT WAS YOUR AGE AT IMMIGRATION? _____
5. WHAT GENERATION OF KOREAN HERITAGE DO YOU CONSIDER YOURSELF TO BE? (PLEASE CIRCLE)
FIRST 1.5 SECOND THIRD OTHER _____
6. PREFERRED ETHNIC LABEL (PLEASE CIRCLE):
AMERICAN KOREAN KOREAN-AMERICAN ASIAN-AMERICAN OTHER _____
7. EDUCATION: (HIGHEST DEGREE) _____
8. OCCUPATION: _____
9. MARITAL STATUS (PLEASE CIRCLE): SINGLE MARRIED
- 9A. IF YOU ARE MARRIED, WHAT ETHNICITY IS YOUR SPOUSE? _____
10. HOW LONG HAVE YOU ATTENDED THIS CHURCH? _____
11. DID YOU COMPLETE AND RETURN A QUESTIONNAIRE IN THE SPRING?
(PLEASE CIRCLE): Y N
12. EMAIL: _____

CONSENT FORM FOR INTERVIEW RESPONDENTS

Your responses during this interview will be presented in a PhD thesis to be submitted at The University of Edinburgh, Scotland. This interview session will last approximately one and one half hours (1 ½ hours). The interview will be digitally recorded and later transcribed verbatim. The interview will later be analyzed by me - the researcher. Your answers will remain completely confidential and when necessary I will employ a pseudonym to protect your identity.

Your participation in this interview session is completely voluntary. You may choose to discontinue at any point during the interview process. In terms of tangible benefits for participating in this interview, you will receive monetary compensation of \$25.00 US. More importantly, however, I hope that participating in this research will provide you with an opportunity to thoughtfully consider your personal experiences as a second generation Korean American and how these experiences have impacted the way you listen to and interpret your Korean American pastor's sermons. Also, I hope that participating in this project will enable you to reflect further on your experiences through the social psychological framework of future possible selves.

By signing this consent form, you are stating that you comply fully with the statements above and that you give complete permission to employ your responses in the PhD thesis and other potential publications that may develop through the duration of this research project.

I AGREE TO PARTICIPATE IN THE RESEARCH OUTLINED ABOVE.

(PARTICIPANT - PLEASE PRINT NAME)

(PARTICIPANT'S SIGNATURE)

(RESEARCHER'S SIGNATURE)

(DATE)

I RECEIVED MONETARY COMPENSATION FOR THIS INTERVIEW IN THE
AMOUNT OF \$25.00 US.

(PARTICIPANT'S SIGNATURE)

APPENDIX E

INTERVIEW QUESTION GUIDE KOREAN AMERICAN PASTORS (VERSION 1)

SECTION 1

POSSIBLE SELVES

1. If you wrote out a timeline of your life so far, what would be some of the key moments?
2. In what way do you see yourself differently today from the way you saw yourself in the past?
 - What caused this change in self-understanding?
3. How do various media like TV, Movies, Music, Internet, Magazines, and Art shape your views/values?
4. Tell me about some of your hoped-for possible selves.
 - How do these hoped-for possible selves motivate you in your everyday life?
 - What have you done to help make these hoped-for possible selves come true?
- 4A. What are the possible selves of your second generation Korean American congregants?
5. What are some of your feared possible selves?
 - What have you done to prevent these feared possible selves from coming true?
- 5A. What do you think are the feared possible selves of your second generation Korean American congregants?
6. How would you describe your relationship with God right now?
 - How has your relationship with God changed or evolved over the years?
 - Which aspects of your Christian life are most meaningful to you?
7. What hopes do you have for the future concerning your spiritual walk with God?
 - What motivates you to live out these hoped-for spiritual selves?
 - What are you doing now to help make these hoped-for spiritual selves come true?
- 7A. What do you consider is possible for your congregants' spiritual walk with God?
8. What types of things do you fear the most in the future in terms of your relationship with God?
 - What are you doing to prevent these future spiritual fears from coming true?

8A. What do you think are the feared spiritual selves of your congregants?

SECTION 2

GENDER AND KOREAN AMERICAN ISSUES

9. What is your preferred ethnic label?
 - What makes you Korean, American, Korean American, or Asian American?
10. What responsibilities/roles should men and women have in the church?
 - How have you come to form this understanding of gender roles in the church?
 - Have you discussed the various viewpoints regarding gender roles in the church with the members of your congregation?
11. Do you think Korean American women should preach?
 - How do you feel when Korean American women preach sermons, if you have heard any?
12. When did you first attend a Korean American church?
 - What were your reasons for attending?
 - What were your reasons for pastoring a Korean American church?
 - Did you ever consider pastoring a non-Korean American church?
 - What are Korean American ministries doing well and in what area(s) should they improve?
13. What are some specific things that make your church Korean American?
14. Do you think your church will remain a Korean American church in the future?
 - Is there a need for a Korean American specific church? Why or why not?
 - Are there non-Korean Americans in your church?
 - Is there anything you have changed in your preaching preparation or delivery to take these non-Korean listeners into consideration?

SECTION 3

KOREAN AMERICAN PREACHING

15. What do you think the relationship between a pastor and his congregants should be like?
 - What are the available way(s) for your congregants to communicate with you?
 - How important is it (to you) that you communicate with your congregants?
16. What do you think is the role of the preacher and what is the role of the audience or listener?
17. Do you receive any regular feedback from your congregants regarding your preaching?

18. What question(s) would you like to ask your listeners regarding your preaching?
19. What types of things would you like to know more about your listeners?
20. In your view, what is the importance of preaching in the entire scope of Christian ministry?
 - What are you trying to accomplish through your sermons?
21. Where did you learn to preach and who taught you how to preach?
 - What is your preaching style?
 - Describe your process of developing and writing a sermon.
 - How has your preaching changed or developed over the years?
22. What is the function of Scripture in your sermons?
23. What are some themes that you address most frequently in your sermons?
24. In what way(s) do you think about your congregants when preparing to preach to them?
 - How do you help your congregants to think critically about what is said during the sermon?
25. What types of stories/illustrations do you use in your preaching?
 - Where do you find your sermon illustrations?
 - To what extent do you use stories from your personal life as illustrations?
26. In what way(s) do you attempt to offer practical life applications for your second generation Korean American listeners?
 - From what types of sources do you draw these life applications?

SECTION 4

DEBRIEFING

27. What questions would you like to ask?
 - Are there any last comments you have concerning today's discussion?

**INTERVIEW QUESTION GUIDE
KOREAN AMERICAN PASTORS (VERSION 2)**

SECTION 1

POSSIBLE SELVES

1. Tell me a little bit about yourself.
2. What motivates you as a pastor?
3. Describe some of the life-changing experiences that you have had?
4. How do various media like TV, Movies, Music, Internet, Magazines, and Art shape your views or values?
5. What do you hope to become in the future both physically and socially?
 - How do these future images of yourself motivate you in your everyday life?
 - What have you done to help make these future images of yourself come true?
- 5A. What do your congregants hope to become in the future both physically and socially?
6. What are some fears that you have concerning the future both physically and socially?
- 6A. What do you think are some future fears of your congregants both physically and socially?
7. How would you describe your relationship with God right now?
 - How has your relationship with God changed or evolved over the years?
 - Which aspects of your Christian life are most meaningful to you?
8. What hopes do you have in the future concerning your Christian life?
 - What would be your ideal vision for yourself in terms of your Christian life?
 - What motivates you to live out this ideal vision?
 - What are you doing now to help make this ideal vision come true?
- 8A. What hopes do your congregants have concerning their future Christian lives?
9. What do you fear the most in the future concerning your relationship with God?
 - What are you doing to prevent these future spiritual fears from coming true?
- 9A. What do you think are some future spiritual fears of your congregants?

SECTION 2

GENDER AND KOREAN AMERICAN ISSUES

9. What is your preferred ethnic label?
 - What makes you Korean, American, Korean American, or Asian American?
10. What are some positive aspects about being Korean American?
 - What are some negative aspects about being Korean American?
11. What responsibilities/roles should men and women have in the church?
 - How have you come to form this understanding of gender roles in the church?
 - Have you discussed the various viewpoints regarding gender roles in the church with the members of your congregation?
12. Do you think Korean American women should preach?
 - How do you feel when Korean American women preach sermons, if you have heard any?
13. When did you first attend a Korean American church?
 - What were your reasons for attending?
 - What were your reasons for pastoring a Korean American church?
 - Did you ever consider pastoring a non-Korean American church?
 - What are Korean American ministries doing well and in what area(s) should they improve?
14. What are some specific things that make your church Korean American?
15. Do you think your church will remain a Korean American church in the future?
 - Is there a need for a Korean American specific church? Why or why not?
 - Are there non-Korean Americans in your church?
 - Is there anything you have changed in your preaching preparation or delivery to take these non-Korean listeners into consideration?

SECTION 3

KOREAN AMERICAN PREACHING

16. How can communication between the preacher and listener play a role in the entire sermon process?
17. What do you think is the role of the preacher and what is the role of the listener?
18. Do you receive any regular feedback from your congregants regarding your preaching?
19. What question(s) would you like to ask your listeners regarding your preaching?

20. What would you like to know more about your listeners?
21. How do your personal experiences influence your preaching?
 - How do your listeners' personal experiences influence how they listen to your sermons?
22. In your view, what is the importance of preaching in the entire scope of Christian ministry?
 - What are you trying to accomplish through your sermons?
23. Where did you learn to preach and who taught you how to preach?
 - What is your preaching style?
 - Describe your process of developing and writing a sermon.
 - How has your preaching changed or developed over the years?
24. What is the function of Scripture in your sermons?
25. What are some themes that you address most frequently in your sermons?
26. In what way(s) do you think about your congregants when preparing to preach to them?
 - How do you help your congregants to think critically about what is said during the sermon?
27. What types of stories/illustrations do you use in your preaching?
 - Where do you find your sermon illustrations?
 - To what extent do you use stories from your personal life as illustrations?
28. In what way(s) do you attempt to offer practical life applications for your second generation Korean American listeners?
 - From what types of sources do you draw these life applications?

ADDITIONAL QUESTIONS

29. Who has most significantly shaped who you have become today?
 - How has this person/people made an impact on your life?
30. In what way do you see yourself as being different today from the past?
31. What things in your life do you value the most?
32. What is the relationship between preaching and behavior modification?
33. Are there any behaviors or attitudes that you try to challenge or change in your congregants when preaching to them?

SECTION 4

DEBRIEFING

34. What questions would you like to ask?
 - Are there any last comments you have concerning today's discussion?

APPENDIX F

INTERVIEW QUESTION GUIDE SECOND GENERATION KOREAN AMERICAN RESPONDENTS (VERSION 1)

SECTION 1

POSSIBLE SELVES

1. If you wrote out a timeline of your life so far, what would be some of the key moments?
2. In what way do you see yourself differently today from the way you saw yourself in the past?
 - What caused this change in self-understanding?
3. What motivates you in your current studies/current occupation?
4. How do various media like TV, Movies, Music, Internet, Magazines, and Art shape your views/values?
5. Tell me about some of your hoped-for possible selves.
 - How do these hoped-for possible selves motivate you in your everyday life?
 - What have you done to help make these hoped-for possible selves come true?
6. What are some of your feared possible selves?
 - What have you done to prevent these feared possible selves from coming true?
7. How would you describe your relationship with God right now?
 - How has your relationship with God changed or evolved over the years?
 - Which aspects of your Christian life are most meaningful to you?
8. What hopes do you have for the future concerning your spiritual walk with God?
 - What motivates you to live out these hoped-for spiritual selves?
 - What are you doing now to help make these hoped-for spiritual selves come true?
9. What do you fear the most in the future concerning your relationship with God?
 - What are you doing to prevent these future spiritual fears from coming true?

SECTION 2

GENDER AND KOREAN AMERICAN ISSUES

10. What is your preferred ethnic label?
 - What makes you Korean, American, Korean-American, or Asian-American?
11. What responsibilities/roles should men and women have in the church?
 - How have you come to form this understanding of gender roles in the church?
 - Has your church/pastor discussed the various viewpoints regarding gender roles in the church?
12. In what way(s) is your pastor sensitive to gender issues from the pulpit?
13. What were your reasons for attending a Korean American church?
 - In what capacity do you participate in your church?
 - What do you think Korean American ministries are doing well and in what area(s) should they improve?
14. What are some specific things that make your church Korean American?
 - Have you ever attended a non-Korean American church?
 - If yes, what are the main differences between your current Korean American church and the non-Korean church you attended?
15. Do you think your pastor preaches sermons that are particular to second generation Korean Americans?
 - Do you feel that your pastor needs to change his preaching for non-Korean American listeners?
16. Do you think that your church will remain a Korean American church in the future?
 - Is there a need for a Korean American specific church? Why or why not?

SECTION 3

KOREAN AMERICAN PREACHING

17. In what way(s) do you communicate with your pastor?
 - Have you ever communicated with your pastor in general or about your concerns?
 - Does the church provide any specific way(s) for you to communicate with him?
18. What do you consider to be the role of the preacher and what is your role as a listener?
19. In what way(s) would you personally like to participate in the preaching process?

20. If you could offer your pastor some preaching advice, what would say to help him preach more effectively to the second generation?
21. What is your overall satisfaction level with your pastor's sermons?
 - What does he do well and how could he improve?
22. What are some main themes that your pastor's sermons address most frequently?
23. What issues do you feel need to be addressed from the pulpit which have not been so far?
24. What type(s) of sermon illustrations do you tend to remember?
25. What type(s) of practical life application(s) does your pastor offer during his sermons?
26. Does your pastor help you to think critically about what is said during the sermon?
(For example, does he show the congregation various arguments or points of view or simply one perspective)?

SECTION 4

DEBRIEFING

27. What final questions would you like to ask?
 - Are there any last comments you have concerning today's discussion?

INTERVIEW QUESTION GUIDE
SECOND GENERATION KOREAN AMERICAN RESPONDENTS (VERSION 2)

SECTION 1

POSSIBLE SELVES

1. Tell me a little bit about yourself.
2. What motivates you in your current studies/occupation?
3. Describe some of the life-changing experiences that you have had?
4. How do various media like TV, Movies, Music, Internet, Magazines, and Art shape your views or values?
5. What do you hope to become in the future both physically and socially?
 - How do these future images of yourself motivate you in your current everyday life?
6. What are some fears that you have concerning the future both physically and socially?
7. How would you describe your relationship with God right now?
 - How has your relationship with God changed or evolved over the years?
 - Which aspects of your Christian life are most meaningful to you?
8. What hopes do you have for the future concerning your Christian life?
 - What would be your ideal vision for yourself in terms of your Christian life?
 - What motivates you to live out this ideal vision?
 - What are you doing now to help make this ideal vision come true?
9. What do you fear in the future concerning your relationship with God?

SECTION 2

GENDER AND KOREAN AMERICAN ISSUES

10. What is your preferred ethnic label?
 - What makes you Korean, American, Korean-American, or Asian-American?
11. What are some positive things about being Korean American?
 - What are some negative things about being Korean American?
12. What responsibilities/roles should men and women have in the church?
 - How have you come to form this understanding of gender roles in the church?
 - Has your church/pastor discussed the various viewpoints regarding gender roles in the church?

13. In what way(s) is your pastor sensitive to gender issues from the pulpit?
14. What were your reasons for attending a Korean American church?
 - In what capacity do you participate in your church?
 - What do you think Korean American ministries are doing well and in what area(s) should they improve?
15. What are some specific things that make your church Korean American?
 - Have you ever attended a non-Korean American church?
 - If yes, what are the main differences between your current Korean American church and the non-Korean church you attended?
16. Do you think your pastor preaches sermons that are particular to second generation Korean Americans?
 - Do you feel that your pastor needs to change his preaching for non-Korean American listeners?
17. Do you think that your church will remain a Korean American church in the future?
 - Is there a need for a Korean American specific church? Why or why not?

SECTION 3

KOREAN AMERICAN PREACHING

18. How can communication between the preacher and listener play a role in the entire sermon process?
19. What do you consider to be the role of the preacher and what is your role as a listener?
20. Tell me about some of your experiences as a listener of your Korean American pastor's sermons.
 - When does a sermon "hit home" for you?
 - How do your personal experiences influence the way you listen to a sermon?
21. If you could offer your pastor some preaching advice, what would you say to help him preach more effectively to the second generation?
22. What is your overall satisfaction level with your pastor's sermons?
 - What does he do well and how could he improve?
23. What are some main themes that your pastor's sermons address most frequently?
24. What issues do you feel need to be addressed from the pulpit which have not been so far?

25. What type(s) of sermon illustrations do you tend to remember?
26. What type(s) of practical life application(s) does your pastor offer during his sermons?
27. Does your pastor help you to think critically about what is said during the sermon?
(For example, does he show the congregation various arguments or points of view or simply one perspective)?

ADDITIONAL QUESTIONS

29. Who has most significantly shaped who you have become today?
 - How has this person/people made an impact on your life?
30. In what way do you see yourself as being different today from the past?
31. What things in your life do you value the most?
32. What is the relationship between preaching and behavior/attitude modification?
33. Are there any behaviors or attitudes that have been challenged or changed as a result of hearing a sermon?

SECTION 4

DEBRIEFING

34. What final questions would you like to ask?
 - Are there any last comments you have concerning today's discussion?

APPENDIX G

PROFILE OF KOREAN AMERICAN PASTORS

Names	Age	Sex	Birth Place ¹	Gen. ²	Ethnic Identity ³	Seminary Training	Denomination	Marital Status ⁴
Midwest								
Allen	31	M	Korea (12)	1.5	KA	Biblical	United Methodist	M
Ben	36	M	Korea (10)	1.7	KA	Trinity	Presbyterian	M
Chad	45	M	Korea (17)	1.5	KA	Trinity	Presbyterian (C.A.) ⁵	M
Darius	27	M	USA	2	KA	Princeton	Presbyterian (U.S.A.) ⁶	S
Edgar	32	M	Korea (15)	1.5	KA	Moody	United Methodist	M
Francis	36	M	Korea (5.5)	1.5	KA	Biblical	C&MA ⁷	M
Gary	38	M	Korea (7)	1.5	KA	Tyndale	United Methodist	M
Hamilton	37	M	Korea (14)	1.5	KA	Calvin	Christian Reformed	S
West Coast								
Isaiah	42	M	Korea (9)	1.5	KA	Dallas	Non-Denominational	M
Jake	39	M	Korea (5)	2	KA	Talbot	Missionary Church	M
Kurt	38	M	Korea (9)	1.5	KA	Westminster	KA Presbyterian ⁸	M
Landon	35	M	USA	2	KA	Fuller	Missionary Church	M
Morris	38	M	USA	2	KA	Master's	Non-Denominational	M
Nelson	43	M	Korea (12)	1.5	KA	Fuller	Non-Denominational	M
Owen	35	M	Korea (5)	1.9	KA	Fuller	United Methodist	M
Perry	34	M	USA	2	KA	Asbury	United Methodist	M
East Coast								
Quincy	30	M	USA	2	KA	Princeton	Presbyterian (U.S.A.)	M
Ross	38	M	Korea (8)	1.7	KA	Fuller	Non-Denominational	M
Stan	32	M	Korea (0.5)	2	KA	Regent	Presbyterian	M
Todd	33	M	Korea (6)	1.5	KA	Biblical	KA Presbyterian	M
Uriah	30	M	Korea (13)	2	KA	Princeton	Presbyterian (U.S.A.)	M
Vince	33	M	Korea (2)	2	KA	Gordon-Con.	Presbyterian (C.A.)	S
Warner	35	M	USA	2	KA	Biblical	Presbyterian (C.A.)	M
Xavier	34	M	Korea (5)	1.75	KA	Westminster	Presbyterian (U.S.A.)	M

¹ If the participant was born outside of the US, the age at immigration is in (parentheses).

² The following are participant responses from the questionnaire on self-assessment regarding their Korean identity as 1.5 or second generation. Korean American pastors who identify more closely with the second generation experience than the first generation have indicated this by providing numbers somewhere in-between 1.5 and 2.

³ The following are participant responses from the questionnaire on self-assessment regarding their ethnic identity as American (A), Asian American (AA), Korean (K), Korean American (KA), or Other (O).

⁴ M = Married; S = Single

⁵ Presbyterian Church in America

⁶ Presbyterian Church in the (U.S.A.)

⁷ Christian and Missionary Alliance

⁸ Korean American Presbyterian Church

APPENDIX H

PROFILE OF SECOND GENERATION KOREAN AMERICAN YOUNG ADULTS

Names	Age	Sex	Birth Place ¹	Gen. ²	Ethnic Identity ³	Highest Degree	Occupation	Marital Status ⁴
Midwest								
Adam	25	M	Korea (0.3)	1.5	KA	MA	Engineer	S
Beth	27	F	USA	2	KA	BA	Teacher	S
Caleb	25	M	USA	2	KA	BA	Engineer	S
Dana	23	F	USA	2	KA	BA	Teacher	S
Elden	32	M	Korea (7)	1.5	KA	BA	Programmer	S
Fletcher	24	M	USA	2	KA	MA	IT Professional	S
Gail	28	F	Korea (1)	2	KA	BA	Teacher	S
Hailey	34	F	Korea (6)	1.5	KA	BA	Marketing	S
West Coast								
Ivan	27	M	USA	2	KA	MA	College Pastor	S
Jillian	26	F	USA	2	KA	BA	Teacher	S
Karl	23	M	USA	2	KA	BA	Unemployed	S
Lauren	22	F	USA	2	K	BA	Medical Biller	S
Miles	23	M	Korea (1)	1.5	K	High School	Student	S
Neal	34	M	Korea (6)	1	KA	JD	Attorney	M
Olivia	24	F	USA	2	KA	BA	Student	S
Paige	31	F	Korea (5.5)	1.5	KA	MA	Freelance Editor	M
East Coast								
Quentin	26	M	Korea (6)	1.5	KA	BA	Accountant	S
Regina	28	F	USA	1.5	KA	MA	Admin. Support	S
Sally	23	F	USA	1	KA	BA	Auditor	S
Tobias	29	M	USA	2	KA	BA	Engineer	S
Ulysses	22	M	Korea (2)	1.5	KA	Tech. School	Auto Technician	S
Valerie	28	F	USA	2	KA	BA	Freelance Writer	S
Wendy	29	F	USA	2	KA	MA	Unemployed	M
Xander	25	M	USA	2	KA	High School	Student	S

¹ If the participant was born outside of the US, the age at immigration is in (parentheses).

² The following are participant responses from the questionnaire on self-assessment regarding their Korean identity as 1.5 or second generation.

³ The following are participant responses from the questionnaire on self-assessment regarding their ethnic identity as American (A), Asian American (AA), Korean (K), Korean American (KA), or Other (O).

⁴ M = Married; S = Single

APPENDIX I

INTERVIEW WITH PASTOR BEN JULY 29, 2004 AT 9:30 AM

Researcher in Bold
Participant in Italics

Can you tell me about what motivates you as a pastor?

What motivates me as a pastor? Few things one is obviously obedience what God wants me to do and what the Scripture tells me about the shepherd. And so I'd like to be as godly as possible so I think that's a motivation. And secondly it's people. You know I sometimes when I prepare the sermon I think about people and what they need to hear that week. And so the relationships that I have with them and what I would want to share with them that motivates me a lot. Other than that it's just you know for me personally I got to a point where I love what I do so. And now I can't see myself doing anything else. And I love the whole aspect of being a pastor so that motivates me personally and doing visitations to sharing with them on a one-on-one basis and other things. So those are the few things. You need more?

No.

Okay. [Laughs]

What have been some life-changing experiences for you?

Life-changing experiences? Well, marriage obvious ones having a child and difficulties you know I had with my first son physically and those are the recent ones that I can remember. Other than that life-changing experiences like well you know I guess you're looking for general things right?

Just personal.

Personal pretty much those are the ones that I can recall recently. Other than that with my personal struggle with God where I felt as though he was leading me to ministry and I did not want to go obviously and so that was a huge time in my life.

How do you see yourself differently today than how you were in the past?

How many years?

Roughly 5-10 years.

5-10 years. Well I think I learned what grace means more [laughs]. So definitely I think I understand that I'm a sinner a lot more and grace covers a lot more things than I thought. And I need more grace every day. So those are that's a major thing I

think in terms of ministry that I see. In terms of ministry and that's how that influences how I talk to people and how much patience I have with people and things like that so yeah that was a major change.

What role does media have in your life?

Right now? Right now the media other than sports and news they have a huge impact like those are the two things that I watch the most. I don't watch too much TV shows anymore. But I do watch once in awhile the movies and I think it still plays a lot of my behavior...it affects a lot of my behavior not what I think about the future. But it does affect my behavior at that moment in a lot of different ways. Yeah, some bad and some good so I think it has a lot of affect.

Can you give me one example of a positive thing?

Positive.

Or negative.

Well like when you see a good example of humanity in a movie or something like that you know it makes...it lifts your spirits up a little bit and you want to be more loving and things like that. But when you see a lot of sexual content and things like that it affects me the opposite way that I think of people and women more of as like an object rather than a person. So I see that a lot in me and I have to fight it you know? Those are the dangers you know? News affects me because I see so many bad things all the time. And a lot of times news just lets me down and say man you know it's like what can I do you know [laughs]? I mean there's so much chaos and so many things how can I change the world? It belittles me a little bit in some ways.

Okay. Looking at different aspects of the possible selves theory...

Which one?

The possible selves theory that I was talking about...

Yeah okay the Michigan study...

Yeah.

Okay.

First of all, physically both in terms of your body or mind where would you like to be in the future?

5-10 years you're saying?

It doesn't matter.

Physically you mean a place or as a...

However you want to interpret it whether it's your physical body or your mind, your physical location, your family anything like that.

That's a tough question. I see myself doing pastoral ministry doing as physically and having a family physically and doing my mission work on a physical level. I hope I'm healthy. I hope I'm healthier in some ways because I feel like I'm not I'm aging faster than I should [laughs]. So I have to do all those things and play with my kids and things like that. Yeah...those are...basically I'd like to continue what I'm doing.

How about socially in terms with your interpersonal relationships where do you see yourself in the future whether it's your friends, your family, your congregation members how would you like to see yourself interacting with them?

I hope for myself I know my limitations I hope I could be more assertive and let me explain I think I go with the flow a lot of times what the general people thinks. Sometimes I feel like I'm a follower more than a leader and especially in terms of people that I you know trust people and people that I know. So I listen to what they have to say and a lot of times without thinking too much I you know implement what I hear and things like that. So I want to grow more socially and intellectually so that I could be more of a leader than a follower. So I think those are on a social level I want to lead people as I am being led. Not because you know I'm a better person because I'm being led by God. So that I want to lead others not in a pastoral sense but more of a social sense because I do work with so many people with Elijah Foundation. So I'd like to lead them and guide them and share with them the needs and so you because yeah it needs to...the work has to be continued you know so that's what I see.

How about spiritually where would you like to be in the future?

Oh man. Spiritually there's so much so much limit...I mean the sky's the limit you know spiritually. I wish I could be more patient. I wish I could be more persevering. I wish I had more integrity you know holiness and all those things. So yeah I mean you know I love to grow day by day not that I have arrived but that I am arriving. So that's the mindset that I have and you know just live day by day. I don't have 5-10 years spiritual plans because you know I can't do anything. I just see myself as arriving day by day just try to grow more.

Okay. Same kind of question but for your congregation members what are some things that are on their minds physically that they would like to become in the future?

Well a lot of them are struggling they're young they're relatively young in a holistic sense. So my average age is about 28 for our members. And there are some younger ones 26-27 that are still thinking about their future. And with the economic way it is a lot of rumors about you know lay-offs and things like that affects them a lot. They

want to do this or that so right now I see so many of them struggling you know where they should be, what they want to do, what kind of schools if they should go back, and you know so a lot of instability amongst their thinking process and what they should do so. I guess they see themselves as trying to find some...trying to find a niche in life for them. So that's where a lot of them are.

How about socially?

Socially I think it's similar in some ways I think they still don't know where they are so they're very susceptible to other things. And so they trying to find out their significant other and so you know in a similar way they're all of them seem to be searching physically and you know emotionally and on a social level.

Spiritually?

Spiritually some are better than others. Some are you know that they need a lot of help [laughs]. They need a lot of help. I pray for a lot of them. And I feel like there are a handful of them I pray for them a lot. And that's because I feel like you know when I look at their background all them come from like dysfunctional family not that you know any family is not dysfunctional but the degree of dysfunctionality I think some of them are little more than others more severe than others. And they come from pretty severe homes and a lot of them you know need counseling and things like that. So you know those kind of people need more spiritual growth and understanding. And they don't have to be bound by their past. But for others I think they need to take more active steps in faith because I don't think most of our members live by sight and I do too mostly. I think our members need to live by faith a little bit more and venture out a little more and see what God can do.

In terms of your spiritual future self what are some things that you're doing daily to get there?

Prayer, reading Bible and extra biblical sources and accountability those are valuable things for me. Talking to people especially people that I admire or people that I respect and getting their advice and other things also having them keep me accountable so that's main sources and listening to sermons I love listening to sermons.

Any people in particular?

I like teachers so you know like people like Tim Keller is someone that I read a lot. I like pastors as well people who have portray the wonderful heart not necessarily you know who's the greatest teacher but pastoral heart people like Chuck Swindoll, Ravi Zacharias, Chuck Colson and you know these current people and then a lot of old people that I try to read but I told you that [laughs] some of them are just way over my head. I have a hard time focusing on some of their works.

Okay what do you fear physically in the future?

Physically I think a few of the constant worries always in my heart financial issues especially having two kids one and a half kids and another one coming that's always looming large. And so you know I pray for that as well. Sometimes now having a family it's a different process before when I...not necessarily fear of death but a fear of leaving my family. That's more of a fear now. You know death being we all got to find death. But you know I'm afraid for them a lot more than I'm afraid myself. So like leaving them behind or like something might happen to them you know? So those kind of things are a constant worry. I try to not worry a lot but you know it's a weird thing I never had these things until I became a family man [laughs]. So those are some of the physical worries.

How about socially?

Socially you know everyone I think wants to be liked, you know? And you know I want to be liked myself. So I think a lot of times that fear may be I need to like please people or things like that. So I try sometimes too hard you know? So I think I have...I have a social fear to be accepted of course. So I think I try to do things to be accepted. But you know in the future obviously I'd like to be accepted for who I am because of my work for Christ rather than who I am because of who I am but because of what Christ is doing in me. Yeah, those are...

Anything spiritually that you fear?

Well, I know God's word that no temptation you know is beyond my control so and when I'm tempted that he'll be here for me. My fear is that sometimes I'll be tempted so much that I cannot recover. So those are some of the things it's a fear that I hopefully can just trust God with yeah.

Okay. Same questions but for your congregation members physically first of all.

Well you know I need to keep up the finances you know. So if they all get laid off I'll have problems [laughs] so you know meeting their day-to-day financial needs obviously is one. And you know little worries and they're all unstable so they could pick up and leave to California the next day you know? I have two members just leaving you know two deacons actually out of the twelve that I have going to different parts of the country or another country for work. You know for them their financial needs their future all those kinds of things you know it's a priority a lot of times so they pick up and leave in a lot of different ways so yeah and lay-offs and school and those things.

Okay and socially?

Same kinds of things yeah they want to get married and you know a lot of them are in that situation [laughs] so.

Spiritually?

Spiritually of course they have to overcome their loneliness and acceptance and things like that. And of course they need to some of them are at a higher level where they need to find their purpose and calling for their life. So they're going through that right now and helping I'm helping a few of them go through that.

Okay. How would you describe your current relationship with God?

Current relationship with God in what way?

Just generally.

I feel like I'm dependent more I feel like just the recent trip to Cambodia I realized that I wasn't dependent. I was trying to do things on my own a lot. And I always justified it saying well you know God gave me knowledge and wisdom I got use it right well. But I think he always wants me to be dependent on him. So I feel like I'm right now I'm trying to be more dependent on him yeah. I think those...that's one of my main things I'm trying to think about with my relationship with God right now.

Okay. Let's move onto the next topic which is Korean American and gender issues... first of all what would you described as your ethnic label or your ethnic identity?

I feel like I'm 1.8 or a 1.7 Korean American 1.7 generation.

In what ways do you think you're more Korean?

Well in physical looks I'm all Korean and I work with mostly Koreans in my congregation. I have an all Korean family. So I mean you know I identify more with Koreans than being you Caucasian. But American I see America as a huge melting pot so you don't have to be white you know or black or Hispanic to be American. I think you could be true 100% American being Asian or Korean. So I see myself as American in my thinking process and you know what I value and how I do things. So it's a weird process but you know I still in some ways I get pulled more to Korean and because I feel like I could offer more to the Korean side. In my thinking and everything is American so yeah in two different ways I'm being pulled in two different directions in my daily issues.

What are some positive elements of being Korean for you?

Positive elements of being Korean their work ethic and their devotion in you know in prayer you know they have rubbed off on me and influenced me a lot. And I...especially in the mission context for me it's better to be Korean American than white American you know or black American because especially the places that I go to it's...I don't go to Western countries. So most of the third world countries they all look like us. They all look like Koreans or you know maybe a little darker and shorter. So I'm readily accepted being American and look like Korean has a huge I think you know strategic advantage in how I could go into these places and serve

them. So I like being Korean in that way and I like Korean food and all that can stuff [laughs].

Anything negative that you see?

Negative you know I think culturally they still have a lot of Confucian idealism and blessing means material blessing and all that kind of stuff. And I think those kind of things are continuing to influence the culture. And so yeah in those ways you know even though they are in the U.S. they continue to take some of the values and you know the traditions and try to apply them here and sometimes that doesn't work. So negative things are people who try to influence those kinds of things upon the Korean Americans here so.

To what extent do you think that has been passed down to the second generation?

I think more ways than one...I mean I think a lot of people think that way. Even though they might not say it I think they definitely have a tendency to believe that way and I even see like second generation Korean American churches that you know some ways acting like that. You know in the church we're focus on Korean American churches, Korean churches focus on numbers and you know finances and blessing in that way and the success of or those kinds of things are measured by numbers. I think in a lot of ways I think we as a second generation Korean Americans we think highly of those things even though we might not you know although [laughs] we might not say it but I think it may have a huge impact on us.

Okay. What were your some of your reasons for attending a Korean American church and then later becoming a pastor?

Well first when I attended is because we had no other choice. I had no other choice than to go there because my parents wanted to go to a Korean American church as a family where Korean adults can worship in Korean and the youth and the younger group could worship in English. So I had no bearing and decision-making process in that. Later on are you asking for later on right now?

How did you become a pastor of a Korean American church?

Well I realized that I have a distinctive that I know these kids. I know the people and I know what they're going through. So I was able to identify more with their needs and things. And so I think not that I am more comfortable but that I felt as though that I could help more and so that's one of the reasons I became a Korean American EM pastor.

What about your church makes it Korean American other than the people? Do you have any ethnic kind of things that you do at the church that are Korean American?

For our church?

For the second generation English Ministry.

You know other than being at the Korean American church together with the Korean-speaking church we don't have too much things that we do that are Korean specifically, culturally other than maybe we serve rice sometimes for lunch other than that you know we don't have any other things.

To what extent do you think culture should play in an ethnic-specific church?

I think culture in a Korean American church...I like what they do in some ways to preserve some of the Korean culture and language you know they have Korean school. I think they should do it better than the way they do it. But I think you know it is something that they should continue to try especially being at a Korean American church.

Okay. Anything for the second generation?

Not...not anything in particular but I think the strength of the Korean culture you know their hard work and things like that we should identify and copy. And not everything is given unto us on a silver platter that we had to work hard to get it the immigrant mindset as well as Korean American mindset. So I think those kind of things we need to focus on but also we also need to focus because I think Korean Americans focus more on grace than works and so. I think biblical teaching is that both go hand-in-hand so whereas Koreans think more about works than grace so you know we need to find a balance between the two. Other than the language and things like that you know I don't culture shouldn't be too much impact other than you know that's a very difficult question. I don't know how to answer that question. I'm not ready to answer that question. I don't know I haven't thought through the issue as much as I should yeah.

Okay. Do you think that your church will remain a Korean American church?

I'm hoping that's why I'm here. I want to partner with them. Right now it's two different church trying to function as one and co-exist and co-help one another. But the hierarchy is still structured because they're older and so and they're more affluent. And other than that I would like to continue the resources and so forth. Maybe the levels will shift you know in a decade or two decades but I would like to support the Korean Americans and Korean-speaking congregation if they still exist. I'm not a prophet [laughs] so I can't really say what's going to happen in 20-30 years but I could probably foresee a lot of Korean-speaking people still in the U.S. and they need something a Korean American ethnic church so I'd like to preserve it for them.

What are some positive things that Korean American ministries are doing EM ministries?

EM, like ours?

Yes.

One of the trends that I've seen in the EM ministries is they're helping out the community a little bit more. The KM has not you know ventured out too much farther than their own community. But the community is where they live. I see if you notice most of the second generation Korean American churches they have a community in their name at least they're trying to focus. Our church is [name] Community Church you know if you look around even just in Chicago most of my friends' churches are community churches [name of church] it's a community church community Presbyterian Church, [name] Community Church [laughs]. I mean you'll notice the majority of them have community in there. I think there's a reason. I think at least they're trying to focus on the community. Are they doing it? I'm not sure. Okay. We're trying to a little bit. And as our means grow I think we're trying to venture out to the community more. We're trying to help the poor in the outlying areas and so you know maybe that is the focus and I hope they can continue that more.

Any other positive things that you see?

They're somewhat trying...mission-minded not just sending but going. The Korean side has been sending churches a lot. But I notice that a lot of our second generation our people who are going more. So hopefully the trend will continue that we are actually going more. So that will hopefully continue. One thing that I notice about preaching as well and teaching is that because the second generation has so much competition because the English-speaking world has so much good teachers that if we want to be successful we have to really focus on teaching. And I think it has made us...it has challenged us to be better teachers. So are all of us you know doing that? I'm not sure but I think at least some of us are trying to be better teachers. So I think Korean-speaking don't have as much competition you know second generation Korean Americans they could go anywhere. I mean you know they could go to Willow Creek and Harvest Bible Chapel they have great teachers just in Chicago and they could go to all these places. Korean-speaking they can only go to Korean-speaking church. I hope the competition you know if you think of it as a capitalistic society [laughs] that hopefully the competition will make us better. Is it doing it? I'm not sure.

How about the negative things that you see? Are there any negative things?

Oh, of course, there are always negative things. Negative things that we are doing right now maybe we need some time to take...indirectly we take the culture the Korean, negative, Korean culture with us. So sometimes I think we do that. I think...

Can you give me an example of that?

Well, I mentioned before about the numbers you know we sometimes focus on the numbers too much. That we're successful only according to our numbers I think that's one. I think let's see we as I mentioned before I think a lot of us are in ministry without making strategic planning for the future. I notice a lot of my friends

they hop around churches two or three years and they go to another church. I've been here at [name] for the last two years. The first two years honeymoon stage. They like you [laughs] you know and they like you because you stuck around. They don't have too much...very high expectations I notice. But the thing is after 2-3 years you know people start expecting things. And then a lot of times the pastors leave because you know there are so many places where they could go. And they're you know they're like well if it doesn't work out they just move on. I think you know one of the things that I've noticed for the two years that I've been here now that the honeymoon stage is over the planning stage for the future has to take place. And if I don't do that it's so easy you know for a person not necessarily in ministry but as a person it'd be very easy for me to just go hop onto the next city and go to another place probably higher salary probably I could just go there and just you know have another honeymoon stage and you know whatever. But I notice that the nitty-gritty has to take place right now and the planning so right now that's what I'm trying right now and that's we're doing so much planning and praying through so many things about our future. And so I think negative thing is a lot of our churches don't do that. We stay small because we don't have a plan. If you look around all over the U.S. you don't see any there aren't many successful English Ministries. I think there's a reason for that. I think a lot of times they don't think about their structure and their place and trying to really think through and make a strategy implement a strategy for their own situation whereas maybe they take Willow Creek and try to you know patch things here and there you know? Even when you look at like other things what the people are trying to do they take successful church models Saddleback, Willow Creek and they just try to patch things. I know in myself I can become like that too whereas I think we need to develop more thinkers. I think pastors should be thinkers and visionaries. I think they need to have more freedom to do that. Right now if they are in the EM ministry they still treat it like people below the KM and so it's like another department okay and a lot of times because the KM has been working so hard you know the KM pastors they never take a break you know they work, work, work, and they some of them don't even take sabbaticals. And they just keep on working and they expect that the second generation Korean Americans they expect it in some ways the same from their pastor. So they work, work, work, work and they get burned out. And I think the second generation Korean Americans need to take time to be visionaries because I don't think there are any visionaries and strategic planners. I think we need time to become strategic planners so I think that one of the negative things that we as Korean American EM churches are doing is you know they see the pattern of the KM and they expect their pastors to be the same the hard-working man. Yeah, of course, you have to be hard-working but you also need to take time to rest and be visionaries and not to worry too much about what other people might think because we often make mistakes and we're afraid to make mistakes as leaders so learn from our mistakes and you know take some risks. So I think that we need to do that more.

Okay. Do you want something to drink?

Yeah, go ahead.

Moving on to some gender issues what are some roles and responsibilities that you see for guys and girls in your church?

Wow. I didn't think through this issue as fully as I should. I'm not a...I don't think I classify myself as egalitarian. I'm more conservative in my theology. I think that doesn't excuse myself from allowing women to have more role in our ministry. And so I'm not afraid of that but being at a conservative church we're not at a point where women could really assert themselves. The KM side this is the case on the EM side I'm hoping that we find the means a little bit. And I hope this issue comes up in the near future and so I hope women take more of a prominent role not necessarily authoritative role but prominent role in our ministry.

What are some things that they're allowed to do right now?

They're allowed to you know prayer. They're allowed to be deacons and leaders in shaping the course of our...we don't have elders right now so we don't you know we don't necessarily have any kind of you know [laughs] per se the things that are classified as authority over men. We don't have that clear issue. So they could be whatever they want to be it's just that a lot of women take a backseat. I think you know we attract those kind of women too because we are a conservative church. So yeah they can do whatever almost everything except for being a senior pastor or something like that [laughs]. Yeah.

Okay. When you're preaching to what extent do you think about the women in your church?

As empowering them or?

No, when you're preaching do you think of sermon illustrations that deal with women or are you sensitive toward women's issues?

Sure, sure, sure. I try to do that. I try not to offend you know them in any way. You know when I generalize men and women issues I joke about it instead of you know [laughs] making like a...I hardly joke about those things but when I do if I do it would be more of general issue like you know the stereotype just for a laugh more than anything else yeah but some times I guess it might affect them in subtle ways I guess. So I try not to as much as I can but sometimes it just slips out [laughs]. Other than that I think about them when I...just like I think about men what they do in terms of for the teachings that I'm portraying that week. So equally I don't necessarily think different.

Okay. What are some struggles that you see for the guys and girls at your church living in society as Korean Americans? Do you think they have any kind of struggle?

Oh yeah, I think there's a lot identity issues I think you know especially when college students they got a lot of identity issues [laughs] I think. You know they grew up in a Korean American church and Korean American home and now they go back they go

to school and they find all these other things and other races. And they're not accepted sometimes and they go through identity crisis. Other than...you know I guess I'm blank right now [laughs] maybe we can go back to that question.

Sure let's move onto preaching. How do you think communication between the pastor and listener can affect the preaching process?

Repeat that.

How do you think communication between the pastor and the listener can affect the preaching process?

The relationship.

The communication process. The communication process...during the week.

Oh, during the week...oh, okay. Oh, it affects it a great deal because when I know their situation I could you know talk to them on a personal level. Alright. I think if I know their situation the better preacher I can be especially in terms of examples that I use. I often do that. When I know the people's situation I put that in not necessarily naming names or anything like that. But I put that in as an example like you guys could be going through this and I look at them [laughs]. You know it makes it a lot personal for them. So I think they're more attentive when I look at them and they smile they know what I'm talking about. So I have you know because it's such an intimate setting we only have a hundred people. I could see them all of them. I know where they're sitting. So I could look at them when I...when you know at part of the sermon I know where they are and I look at them. So I think it's a great deal and I think they are more attentive to the rest of the sermon after that as well. So I often do that at least hopefully like two people a week because I try to meet with people. I have my limits you know so I try to at least meet two to three people a week. But the thing is everyone of them this generation they all like have Xanga pages. And I subscribe to them on a daily basis. So I get an e-mail of all the you know if they've written something new I get an e-mail from everyone of them who has a Xanga page. So when I read that I know exactly what they're going through and so I use that as an example too and I do that all time. Yeah.

Okay. What do you think is the role of the preacher?

Preacher or pastor?

Preacher.

Preacher is to communicate the word of God to the congregation that they are shepherding and make it relevant to today's society. I think that is the role of the preacher.

And what is the role of the listener?

The role of the listener is to listen to the word of God and implement those words in their context and culture.

Okay. Do you see any kind of communication process or dialogue that happens during the sermon between the preacher and the listener?

Other than facial expressions? No verbal obviously but a smile or two or you know eye contact those kinds of things yeah of course you know I mentioned that earlier that there is communication going on between [laughs] I try to at least yeah on a personal level I try to.

What kind of feedback do you get? Do you get any kind of regular feedback regarding your preaching?

I ask them once in awhile. A lot of them are afraid you know to tell the pastor I get you know feedback you know from people like how blessed they were here and there. Even when I do a bad sermon they come and encourage me. So I get that kind of feedback. I get feedback from my accountability people [laughs] and you know they give me feedbacks from my sermons and they sharpen me.

How often is that?

Every couple of months. Yeah. Not on a regular basis. I'm not the type that I like to listen to criticism very much either [laughs]. I think I'm about the same as everybody else. I can't deal with too much criticism you know because I know my limitations. If every week I get criticized I think it would be really difficult for me. And so I try to limit that but I also know that I need to grow so. But the thing is I'm one of the worst critics of myself so I listen to my sermons yeah. So not on a weekly basis but I do listen to them and I try to fine-tune my sermons.

What are some questions that you have regarding your preaching?

Questions?

So if the listener...what kind of questions would you like to know about your preaching? So the listener would ask you know?

Oh...

What do you want to know regarding your preaching?

Sure I think one of the things that I would like to know is was there something did you learn something? And if you learned something what did you learn about God's word today that you can apply in your life? Second, I would like to know the communication process did I communicate well to you? Was it easy to focus on throughout the whole sermon or was there anything that offended you that I should avoid? Well, of course, the technical issue about grammar and pronunciation [laughs] things like that a lot of times I cannot help but because I'm a 1.7 Korean

American I still have an accent so those are hard to those are harder criticism for me to listen to because I'm not perfect in all those things. Yeah, I guess those are some things also maybe was there power in the sermon? Did they come out clearly or was it understood clearly? So those kind of things.

What kind of questions do you have regarding your listeners?

You know...I know that the listeners depending on their week the sermon could be more relevant to them or not relevant to them or what they're going through that day if they're tired or whatever so. I know like when people come to me and say thank you for the blessing it's because I touched them on a personal level not because it was a great intellectual sermon or anything but I touched them on a personal level or God did through the power of the Holy Spirit. You know it wasn't anything in my mind that I would like to ask them because they all come from different levels different levels of spirituality different levels of emotional and physical trials to spiritual trials. So I mean I think there would be a thousand different questions if I had to ask everyone of them. So I never really ask myself do I have any questions for them. So I just try to understand through my sermon what they're going through different things. If they like the sermon I play it down and say that's because they're going through some hard time and the word of God was relevant to them today. It might not be relevant to them next week so I don't really have really big questions for them that I could think of.

Do you think that your sermons are particular to being Korean American?

Sub-consciously probably. Do I think about it? Probably not yeah. I think it comes out not necessarily that I plan to.

To what extent do you use personal examples in your messages?

I use them often because for me personally I realize that personal examples are a lot more powerful than someone else's story. So if they're and if God often allows me to go through personal trials and personal situations so that I can use it in the sermon I do feel that way and I feel like in every week in a lot of ways those sermons that I feel as though it was relevant sermons God prepared me throughout the week personally so I use that as often as I can.

Can you describe your preaching process how you go about developing a sermon?

Right now I go through a series and sometimes I pick a book in the Bible that I go through. Sometimes I go through a book that I read that touched me and so I go back and forth from expository sermon to you know I try not to do topical sermon only like you know maybe two three times in a year I'll do a topical sermon. But when I go start with a book first and I do the textual sermon not expository fully but I start with another source and I go through the Scripture. So those are my two primary sources of how I go about preaching. We have a general theme for the whole year. So I try to portray the preaching topics to meet with the theme. So our

theme for this year is practical community. So right now I picked the most practical book in the Bible the book of James. So I'm going through exposition of the book of James. So that's one way that I go about it and the other source would be like from a book and then I'll practical community I talked about you know praying community and I went through a book from D. A. Carson about spiritual reformation about the power of prayer and things like that. So you know and so I'll...two different sources will be this far and I think the question that you're trying to ask me is what is my weekly process?

Yes.

Yeah. So from there I'll take you know it all depends on where I am if I decide to pick a text first from Scripture and if I do like exposition from the book of James you know it's hand-in-hand. So I don't have to think I don't have to go through the hard time of picking the text but if it was a textual sermon that I'll have the pick a topic, a text. And then from there I read that passage a few times and then I think about the outline and what God is trying to bring out and show me. And then I read the commentaries or the sermons that I know that I would preach from there. So I you know use those sources to gather information and then afterwards I come up with the final outline. And then from the outline I go through what I want to share and I write everything out [laughs]. I changed formats when I used to be in youth ministry I did the outline only. Now that I am in EM ministry and there so much competition I feel as though I have to excel in my preaching. So I don't try to just wing it anymore after my preparation is done. I write it out through my thought process and write everything out and it's easier for me to put in you know personal stories and how I want to say it to examples of what people are going through personally so I could look at them [laughs] what I'm saying certain words. So I write them all out now so it's more of an you know I don't know what they call it narrative sermon I don't know anyways [laughs].

But do you bring that up the manuscript?

Yeah.

Do you read it or?

I don't read it per se but I go over it enough so that I know what I'm talking about and all these things so that I try to make eye contact but I go through it and some parts I don't have to look at it and some parts I will have to look at it. And so but I try to make it dialog more personal by looking at them and you know but I think I'm a lot more freer if I'm using an outline. Maybe I will go back to that when I'm more comfortable with the congregation but right now I am using the... [laughs].

Manuscript.

Manuscript. So did I answer your question?

Yes, thank you.

Where do you think you draw your sermon illustrations and life applications from? Where do you draw your sermon illustrations and life applications from?

What you mean by draw?

What kind of resources do you use or do you use personal examples?

I get a lot of them from books. I get majority of them from my personal experience but I get a lot of them from the books I read biographies, autobiographies from the authors that I like. There's a handful of them I read them and they often give stories and I use those too...movies because I watch a lot of movies and there are a lot of plot and a lot of you know themes you know in certain movies and I use that to make an example and illustration of what I'm trying to say. Other than that I sometimes resort to the internet when I'm looking for something specific then I resort to the internet the search engine things like that. The best ones are from the books that I read that moved me and my personal experience.

Okay. To what extent do you think your listeners' personal experiences affect how they listen to the sermon?

I think a great deal. Whatever experiences they might be going through at the time I think it really affects them. They become either better listeners or terrible listeners depending on the situation that they are at. I think that's why a lot of them need to come prepared. You can't just come to worship. You have to come prepared. And if they don't come prepared they're not as they're not going to get as much out of it as they should. So I tell them prepare for Sunday worship. Come ready. Do you're repenting beforehand. Work out your struggles if you can God will meet you but you have to do your part so.

Okay.

I think it greatly affects them.

In terms of your preaching how do you help your listeners think critically during the message?

I open up the Bible and try to give them insight from Scripture maybe they haven't seen that before. And I try to lead them sometimes I change I do different styles of sermons. It could be question-and-answer kind of I start with a question and try to answer that last week I did that. And sometimes I have three points and I try to lead them to think for themselves and create a vision for themselves. And but you know I don't think too much about that aspects I just portray present what I think needs to be presented and I don't think too much about are they thinking critically. Yeah I don't think I think about that honestly as much as you know I think I need to think about that if I should be doing that more often or not.

Okay. What are some major themes that you frequently addressed in your messages?

Oh, major themes - grace, stepping out in faith, [laughs] you know I really believe you know we need to channel ourselves if possible so we need to step out and we can't just stay in our comfort zones. We need to step out in faith as much as possible. So I challenge them to step out. Trust and dependence on God I think you know we can't go anywhere unless we trust God. I challenge them to think about heaven what it will be like, you know? So you know those are the major themes prayer, the disciplines, spiritual disciplines personal yeah those are the major issues that I talk about a lot.

What role does Scripture play in the sermon process for you? What is the role of Scripture?

I don't fully understand.

So in your sermon if you're doing a topical or thematic kind of sermon to what extent do you refer back to Scripture and where does Scripture how does it play a role in the sermon?

It doesn't matter where I start if it's textual, if it's topical or expository sermon [laughs] it is the text that you know of the Scripture that points out all the outline. Yeah, so it doesn't matter where I start. Yeah, sometimes rarely, very rarely you know I will interject in a topical sermon some of the outlines and then I will go from one text to another to make a point but I tend not to do that. I try to stay within the text the Scripture. So let that be the you know the outline in the teaching. I try not to portray too much of my own thoughts.

Sure. That's pretty much it. I'll just close with this one are there any people that have significantly shaped you as a person? How have they been influential?

I think my parents impacted me as a person in terms of their passion, zeal and work ethic. I think I can't match their sacrifice in anyway. I think it allowed me to be more sacrificial. They impacted me a lot. I think various pastors have given me some insight and direction from time to time but there's no significant one person that has impacted me. In terms of my ministry right now the accountability that I have with some of the lay people as well as some pastors they actually going back to your previous question one of the previous questions they empower me to think critically and to have a strategy. And I don't necessarily you know do that during the sermon as much because I'm presenting something. But I challenge them in a personal level in our meetings to think critically, to think about the strategy, to think about the future. I often ask them to daydream you know about our ministry for 30 minutes a day because some of the leaders I think they need to be challenged to think critically: what happens if we do this? You know or what's the impact of this kind of decision making on our ministry right now? So I challenge them it's not that I don't do that per se in the sermon. I think I do that maybe once in awhile in the sermon going back but not necessarily like you know like a huge level you know. But I do

that more in meetings for the leaders per se for myself those kind of people who challenge me to think critically impact me a lot. So I don't think apart from my parents who showed me what sacrifice means there's no like specific person that has shaped me but it's more of a pool of people.

Okay. Do you have any questions or comments?

Did I answer all your questions?

Yes. That's about it.

Was there anything that we said we'd get back to?

Maybe we could talk about culture again.

In what way?

In your understanding of the ethnic-specific church context going back to that kind of issue my understanding is that if we're in an ethnic-specific church if culture doesn't play a more prominent role what's the purpose of it? That's the kind of perspective that I'm coming from. So I'm wondering what Korean American pastors are doing to...

Like me or the Korean-speaking pastors.

The EM pastors.

The EM pastors.

I'm wondering to what extent they are thinking about these kind of issues as they're doing ministry.

You know actually some of my pastor friends have challenged me to think about that. And I did think through some parts of it. I am still wrestling through some of it because I know that it is difficult sometimes to stay within the Korean American context. I think one of the one of the things that I'd like to preserve as a Korean American pastor is some of their culture. Okay. Most likely our...my kid is going to stay within the homogeneous level with marrying Koreans and things like that. And if that's the case you know I'd like to...I'd like to you know for my kids to speak Korean. I'd like to know that they could have they could be Korean and American. It doesn't matter how they look. You know there's a distinctive advantage to the gospel sometimes for you to speak and be American English and be American but look Korean. And so you know of course I'm not saying that I don't want to preserve anything about the culture. I do believe we should do that. But that should be the secondary focus of a church [laughs] you know? But one of the main things that I one of the things we're doing because I want to support our Korean-speaking and use their resources to better our ministry in the future. Yeah, I look at it as we are the care keepers of what they have started. Not everyone is called to that. I think

every person, every pastor is called to a different kinds of role. For me I feel as though my end is so much stronger with Korean. You know I'm reminded and I could handle the pressures and the difficulties and the differences so I stay with them. And I would like to take on next 20 years I think...I think the shift of power will take place within the 15-20 years whereas I think the Korean-speaking will be smaller than the English-speaking. And then I need to be care keepers with the Korean-speaking carry on the culture as much as they have been for us. So I'm and also using their resources to catapult our ministry whereas you know if we start our own we are starting from the scratch. There's nothing wrong with either one of the ministries but I feel as though that's where I am. So that's why think I am staying where I am.

Can I touch a little bit on the Asian American and multiethnic trend what do you think about it?

You know it's a tough process you know for even I've been around Southeast Asia so I know in pan-Asian it's a difficult process because even though we might look Asian they might not like all Asians [laughs] you know. I know Koreans have a hard time with you know Chinese and Japanese. I know Cambodians hate Thai people and you know and they have animosity toward one another with the Vietnamese and so forth. And so that's one of the reasons I think there's so much failure among people who try to be pan-Asian multicultural they call it or pan-Asian. Usually it ends up being pan-Asian you know. I think it's going to take some time before they could be successful I think. I think many generations has to be passed by where they forgot the cultural level before they could successful. But right now at this moment trying to be pan-Asian with the when you know people there's a history of hatred between the nations you know it's going to be hard. That's why when you look around there's not that many successful pan-Asian ministries over all the U.S. I don't know that's my thought [laughs]. The most successful ones are probably about 75 to 25% ratio Korean to non-Korean. I'm not sure I mean you probably know better because you're researching and talking to people but the most successful will probably be around that ratio right?

I think so.

And mostly it's like 90-10%, 90 to 10 or even higher so...

Do you think there are any initial steps that these churches need to do? What do you think they need to do to become more integrated?

I think leadership is one. I think a lot of days can Asian churches they start off pan-Asian but all the leadership is Korean I think that needs to be changed. They need to empower the other ethnicities to be take on a more leadership role. So I think that's the number one thing.

[Interruption]

Sorry, I forgot the question.

In terms of next steps for Asian American...

Leadership is one I think. I think some time. They need healing. You know I don't think in our lifetime you know I don't think Cambodians will like Vietnamese or vice versa or you know [laughs] or whomever you know what I mean? It's like my parents age they don't like Japanese [laughs] you know what I mean? There's nothing that you can do about it. So I think those are some of issues so time, healing and empowering minorities. But the thing is sometimes they do it for the sake of doing it and it affects the ministry. You put people in a place where they shouldn't be you know and it hurts the ministry because you put the wrong person just because they're a minority. You force an issue where you shouldn't force an issue so sometimes it has a negative affect as well.

Okay. That's about it. Thank you.

Alright bro. Everything done for today?

Yeah.

Okay. Let me ask you how as you put this together do you have a goal in how this is shaping out to be or where are you yeah what are some of the things that you're trying to figure out through all this process?

Yeah, as a bicultural Korean American what I'm trying to do is think about the cultural aspects to preaching. So far in the interviews I think everyone has answered I don't think about the culture very much.

Sure.

And so my thinking behind it is you know as bicultural people there has to be whether it's positive or negative things about our Asian-ness, our Korean-ness that influences who we are. And if those things continue to be ignored no matter how much the gospel is presented if those kind of issues aren't worked out or at least thought about I'm wondering if that's going to be a negative factor in the future for us as Korean American ministries. And so kind of moving in that direction thinking about the preaching thinking about how these personal experiences affect us and our Christian lives and the end goal is to develop a beginning model for how pastors can understand their listeners better. I think that's my goal at least at an initial stage looking to finalize it obviously but getting people thinking in that kind of direction whereas you know people just go through this routine of doing ministry never thinking about culture very much I'm trying to challenge that kind of model.

Okay. So your work is more toward the pastors?

Both.

Both.

But in a sense it's more for the pastors.

Okay. Especially the people in the second generation context?

Only for them, yes. At this stage I can't come up with anything conclusive.

So your pool of people your audience is very limited then?

Yes.

Very small. Okay. And how long of an interview process will it be for one all of our members?

About an hour.

All these questions or same questions?

Similar. But from a listener perspective.

So I know what to say [laughs].

The End

APPENDIX J

INTERVIEW WITH JILLIAN
AUGUST 13, 2004 AT 11:15 AM

RESEARCHER IN BOLD
PARTICIPANT IN ITALICS

Can you describe yourself and your background a little bit?

Okay. I'm a sixth-grade teacher. I teach here in Rowland Heights. My background like?

Just you know.

Anything?

Yeah, anything.

Oh, okay. I was born in Texas. I moved here when I was thirteen. I have two younger siblings. My sister is one year younger than I am and then my brother is one year younger than her.

Okay.

I've been here ever since we moved from Texas in this general area.

Okay. What motivates you as a teacher?

What motivates me as a teacher? I think kids yeah. Just when I see them and just when they tell me things that they've been going through I feel like well I guess I feel like they're the future but and I just want to be like a good example for them.

Okay. Can you tell me about how media has a role in your life?

Media? Media as in like television, videos...

Yeah, internet, movies, anything like that.

I love watching movies. I watch TV but then during the year when teaching there's less time. I'm not really into the newspaper. I don't subscribe to any magazines. I listen to the radio but mainly I listen to Christian radio.

What have been some life-changing moments in your life so far?

Life-changing moments I think college was a life-changing moment. I think I learned to understand who I was during college. I think that's when I really developed a

relationship with Christ. I think before then although I attended church I really didn't know what I meant to be a Christian. So that one and I guess moving to California was a big culture shock coming from Texas.

In what ways was it different?

Well in Texas I was one out of maybe five Asians in my school. The other two were my brother and sister [laughs]. Yeah and living there I think I was so sheltered and when I moved out here I was really shocked because I thought any Asians were Japanese, Chinese and Korean. And those are the only Asians you hear about in Texas. I think it's all changed but so when I came out here and I met like Filipinos, Vietnamese and just all these different races it was pretty shocking.

How did it make you feel?

Like I didn't really fit in. Yeah, really sheltered I guess yeah.

Okay. I'm going to as you to speculate about the future a little bit in terms of your physical body, mind or occupation, your family where would you like to be in the future? You can just answer one of those.

How far into the future?

Just the next 5 to 10 years or whatever you feel like talking about.

Well I'd like to be married and have a family. I don't know if I'll be teaching though. That's not something I see myself doing for a long time. But I'm still not really sure what I'll do if I don't teach. Yeah, I don't know.

How about in terms of your social relationships and friendships do you have any kind of visions for yourself goals of what you'd like to become?

That's funny, okay, I want to be able to take advantage of my relationships. I think just recently I realized that I've become more introverted and I'm more prone to let go of relationships without even realizing it. And that really bothered me and so I guess in the future as far as friendships go or even like acquaintances or just meeting people in general I really want to take advantage. Yeah I think I've lost a lot of my social skills after I finished college. I don't like it. I don't like where I am as far as that goes.

Do you know what happened in terms of college and behind like how that changed?

I think in college you're surrounded by people and you're meeting people all the time. And after I finished college I guess I didn't have that anymore. And going to church you know all the people usually when you go to church you just see kind of the same people all of the time or even in the workplace you see the same people all the time. It never dawned on me that I can meet other people even like in the grocery

store or you know like the bookstore or at the gym or something just to build friendships like that.

Do you have any kind of spiritual aspirations or goals for yourself in the future?

I think always. I always want to be more mature, more godly. I think yeah definitely just I want to be stronger. I want to have a better relationship with Christ, yeah.

Are there any specific things that you'd like to have happen?

I want to be I think I would like to be more purposeful in pursuing that relationship and making it stronger I think. I desire it but I still haven't come to that point where I'm actually taking advantage I think of every moment to do so.

Okay. Can you tell me a little bit about your current relationship with God?

It's not where I'd like it to be I don't know if it'll ever be where I'd like it to be. But I think that it's good. I think that it is stronger than it was a year ago or two years ago. I don't know exactly what to tell you.

That's fine. There's some water there if you ever get thirsty. Going to the fear aspect do you have any fears in terms of your physical life whether it's your job, your family, and your mind anything like that?

Well other than the typical cancer or I guess cancer runs in my family. And so I kind of fear that. I realize as I get older that that I know we're dying those kinds of fears. I'm scared that members of my family will die without knowing Christ. Yeah.

How about in terms of your social relationships or social network do you have a kind of fears?

I don't know if fear maybe in securities yeah but not really fear.

Is anything specific that you can talk about?

I don't know just that somehow I'll mess up I don't know yeah I guess that I'll disappoint that person.

What ethnicity are most of your friends?

Korean.

Korean. Okay. And finally spiritually do you have any kind of fears in the future?

I'm scared that, okay, this is kind of weird but I'm scared that you know how in the Bible like the Pharisees they thought that they were being obedient to God by following the law and just being very strict about it when in fact they were so far

away. Does that make sense? I feel I guess I'm scared that I would be like them that I would live this life not that I am very legalistic but that I would not even realize like thinking I'm living for God but not and knowing I'm realizing that. I guess I'm scared that whatever sins I have but I guess I'm scared that I'll be lost in that confusion and not realize it. Does that make sense?

Yes. Let's move on to the next topic which is ethnic identity. How would you describe yourself in terms of your ethnic identity?

I think I'm Korean American. Well I think in my thoughts and traditions I'm very Koreanized but then in like aspects of language I'm not. Culture I'm not I think I'm more American than Korean.

Can you give me some specifics about what makes you Korean in the way you think?

Let's say, well I don't know if that's specifically Korean but like even in my own house I notice that my mom is very she's like subservient I guess to my father. Like she submits to him which I know that's not just Koreans I think that most Koreans are like what? And so in that sense I think that I'm more traditional Korean in my thoughts. Does that make sense [laughs]?

Would you say that you would be like that in your marriage relationship?

Yeah.

Oh, okay. Anything else?

I don't know. I have to think about that.

Okay. That's fine. What are some of the struggles that you have as a Korean American woman whether it's in society or church?

I think I struggle with like I realize that women have different roles from men and I understand that and I accept that and I think it should be that way. But I think I also struggle with just the whole feminist movement that women can do whatever men do kind of thing. Yeah I kind of struggle with that because I think my pride wells up thinking that whenever women are challenged in saying that they can't do something. In that way I feel like you're wrong. But at the same time I do think that women have different roles than men do and that there are some things that men can do that women can't or vice versa.

Do you see that more in society as you work or do you see it more in church or both?

I think I've seen it a lot in the church. I realize and understand that women may have different roles. I also think that because people know that they might take advantage of that or over-generalize that like women have to wash dishes or you

know like clean or cook and things like that. So yeah I think that's a general attitude in the church too. But in the world I don't see it as much I think.

Do you see it within the English Ministry here?

Uh-huh.

Okay. What would you say are some positive aspects of being Korean American?

I think okay well as a Korean American you can see and be a part of two cultures two different cultures. I think that that causes me to be more open to other culture or more open in general. Yeah.

Do you see any negative aspects to being Korean American?

I think that because you're kind of immersed into two different cultures sometimes it's hard to be fully accepted into either one unless well I guess for me because I don't speak Korean very well I don't know too much about Korean tradition or culture at the same time I feel that in that way I feel like I'm not fully accepted as a Korean person and then in American culture like I'm Korean yeah.

Does Pastor Jake ever show awareness of gender issues when he preaches?

I think he does. I think he's spoken on it before and the different roles of men and women. Yeah I think so.

How about in terms of his illustrations or applications? Have you ever felt like he understands women and he gives examples that are appropriate?

I think so yeah but I wouldn't be able to tell you specifically what but the general feeling or attitude is like yeah.

Okay great. What were your reasons for attending a Korean American church?

Well initially when we moved out to California my parents and I went to church like five minutes from here and that was also Korean American. And so I guess my natural tendency was just to go to a Korean American church yeah.

In what capacity do you participate here?

I teach the high school youth. So I'm a Bible study teacher. I'm currently coordinating the fall retreat for [the church] and I'm also part of the outreach committee.

What do you think in your experience with Korean American ministry what do you think Korean American ministries are doing well in the LA area?

What are they doing well? I think that Korean American churches are really good at being merciful and compassionate like as far as reaching out to or helping like homeless people or anyone that I guess are disadvantaged yeah I think that's what they're really good at.

Do you see any areas that need to be improved?

I guess in I think I'd say like evangelism yeah and reaching out to people who just don't know Christ. Yeah I think and this in my own like opinion I think that Korean Americans a lot of them are very comfortable where they are and it's hard to get out of that comfort zone and to really reach out. That's totally different from being merciful I think like it's the easy to go one weekend out of the month or whatever to like a homeless shelter or you know things like that. But to really just have that kind of burden for the lost I think like yeah I'm generalizing I think I'm totally over-generalizing not all Koreans are like this but I think that's something that needs to be improved upon.

What are some responsibilities or roles in the church that are designated for women and men specifically for the English congregation?

Well pastors and then praise leaders are men, sports are for men. Almost everything else is open to women. I don't know exactly what you're...

I'm just wondering are there any kind of divisions that you see along the gender line?

No, not really. I guess like I think that although a lot of the Korean Americans in this church still have that kind of thinking that women clean or cook whatever a lot of them try to not do that so a lot of them will volunteer to do things that would normally be reserved for women.

Even within the English congregation are you talking about?

Yeah.

So men will volunteer to do certain things.

Yeah like washing the dishes or cooking or going shopping and stuff like that which I guess on average would be a woman's job.

How do feel when leadership positions all are filled by men? What is your general feeling toward that?

I don't know. I think it would bother me if it was all men yeah definitely because it's not I don't think have any I haven't felt anything or even thought about it to be honest.

Okay. What makes this church the English Ministry Korean American other than the people? Are there any things that the church does to make it Korean American?

I think it's just the people yeah or like the food that we eat, yeah. There's nothing really that makes it Korean American other than the people.

Okay. Do you think that this church will remain Korean American in the future?

Just the English part?

Just English part.

I really hope not. At least the English part of this church is really trying to open up and reach out to people of different cultures.

Do you see a need for a specifically Korean American ministry?

Yes. Yes and no. I think it's good because different people are comfortable in different settings. But I can see why there are churches that are just you know people are drawn to people that are like them. So I think in that way it's good. I'm not saying that it only makes that good it would be nice to see you know churches being made up of people of all different ethnicities.

Sure, okay. Do you want some water and then we'll move onto the final section?

Okay.

Talking a little bit about preaching and your experiences listening to preaching do you think that Pastor Jake preaches sermons that are particular to being Korean American?

I don't think so.

Does he show any kind of awareness of Korean American issues or do you think he preaches any different to the non-Koreans in the congregation?

I don't think so. I think he is aware of trying not to. Even in our we have leadership meetings even in our meetings he's mentioned it before to be sensitive to people that are not Korean so like you know I guess people have a tendency to like pop out like Korean words and things and that's fine but when we're up in front giving announcements or just talking to the congregation and not everyone's going to understand. So I think that he tries to be sensitive too.

How do you see communication playing a role in the preaching process between the preacher and the audience? Not necessarily during the sermon but the overall process of during the week what role does communication play in that?

I think it's very important yeah. I think that because Pastor Jake is such an important figure that he needs to communicate with people all the time not only like with people who are serving but also the people who don't serve and they just come out. So I think it's important. I don't know.

What do you consider to be the role of the preacher?

The role... like his responsibilities or?

Yeah just what you think.

I think he's the shepherd. I think that he I think I don't know I think that okay so he should preach I think that he should teach he should delegate responsibility.

How about specifically for the sermon when he preaches the sermon what should that be you know what is his role as a communicator?

I don't think I understand.

Let's take a different perspective what is your role as a listener in the sermon?

My role as a listener, to listen, to apply what I'm listening I guess.

Tell me about some of your experiences as a listener to Korean American sermons just generally what have you thought about them?

So what do I think about sorry I'm still trying to process the question what do I think about Korean American speakers?

Yeah, let me make it more specific. So when does the sermon become meaningful to you?

Oh, okay. I think that it's meaningful when they're addressing something I happen to be struggling with at that moment or thinking at that moment not exactly that moment but that time.

Can you give me any example of that?

Well let's see I think recently it's been when I say recently I mean like within the past six months it was really living a Christian life. Like what it really means to be a Christian. I think during that time my life just I think I felt very uneasy just about the life I was living. I guess I kind of had I kind of thought is this how my life and then yeah so it happened to be at a time period that Pastor Jake spoke and then I had visited my old church and then I heard that pastor speak and they both kind of addressed that issue so yeah.

If you could offer Pastor Jake some preaching advice what you tell him to make his sermons more effective to Korean Americans?

[Laughs] I don't know. I like his sermons the way that they are. I have heard people say that they're too long or they're too heavy. But that's one of the reasons why I came here. So yeah I don't know exactly...like I kind of feel like I would be too inadequate to give him advice about it.

Okay. Tell me about his sermons. How would you describe them?

I think that they're heavy meaning that there's a lot of substance in what he's saying on that particular and I think that they're very challenging. Yeah I think he's a really dynamic speaker and I've enjoyed his sermons.

What are some of the main themes that he talks about?

For the past year and a half we've been going through the 30 core competencies yeah. So that's basically it they're just trying to go through all 30 but they're trying to do that with youth as well. Well yeah so that's basically what he's been going through. So that's basically what he's been going through. And then whenever like depending on the season or you know what's happening at that time he addresses that so like Easter or Mother's Day.

Okay. Are there any themes or issues that you'd like to hear preachers preach about that haven't been so far?

No, not really.

Anything you're interested in that you'd like to hear about during the Sunday sermon?

No, because I think that the things that I want to hear or learn about aren't necessarily for the congregation. Does that make sense?

Yes, but if I can push you on this.

Just for me?

Yes, just you.

Okay, I guess I think it would be I think what I want is not necessarily a sermon but more it would be considered more of a Bible study or a class I guess yeah.

On what?

More background I guess, yeah

What kind of background?

I guess like their culture and what was going on in that time period in order to understand better what I'm reading. Yeah so just the background I guess what's going on in that time period.

Does Pastor Jake ever help the congregation to think critically during the sermon?

Think critically? I think so.

How does he do that?

I think he really challenges us to think about our lives and just how we can apply what he's trying to teach us in our lives. So I think in that way he forces us to think differently.

What types of sermon illustrations do you tend to remember?

I remember stories. I remember visuals.

How about for life applications are they similar?

Yeah, I think so.

Okay. I'm going to move on to the final section. Who in your life has shaped you the most?

Other than the obvious...friends I think yeah I would say friends.

In what ways have they been influential?

I think in almost every aspect the clothing that I wear, the food that I eat, I think they shape a lot of my thoughts and the way I think about how I act I think. Yeah.

What do you value the most in this life?

In this life? What do I value the most?

What do you value?

I think if you just tried to look at my life and what I give most time to I think I value the church because that's where I spend most of my time. I think also people yeah.

In what ways do you see yourself or consider yourself to be different today than let's say 5 to 10 years ago?

I think I'm more compassionate and patient with people. I liked to think I'm wiser, yeah. 5-10 years ago, I think I think about consequences a lot like if I did this what

would happen or what the risk would be. Yeah so I think I'm more I tend to think about things more.

Do you think that preaching can change behavior?

Preaching? I think it all depends on the person if they're willing to listen, if they want to listen, if they're prepared to, if they really apply that but I don't think I think what's more important than preaching is relationships and influence. Yeah I think in the end that a lot of people don't remember the sermon and the person and they remember what they did or time spent.

Let's see if there's anything else? I don't want to miss this opportunity with you. Have you ever attended a non-Korean American church?

I did when I was really young. One of my neighbors down the street took me to a church it was a Caucasian church but I don't really remember much about it. Before I came here I went to another church but that was mainly made up of Korean Americans. I've never attended a church that wasn't Korean American.

Okay. Going back to behaviors have there been any behaviors or attitudes that have been changed as a result of listening to a sermon for you?

No, I can't remember.

Okay.

I think that in that week that I tried to but the only thing that specifically I can remember is one time Pastor Jake talked about like saying good luck to someone. What was it that he said? I just remember thinking that okay I can't say that anymore so I'm very conscious of not saying good luck to people or coincidence yeah because it's not about luck I guess or it's not coincidence that things happen. I think in that sense that's one part that I remember yeah.

Do you have any final questions or comments that you have?

No, not really.

Okay, thank you for your time. I really appreciate it.

No problem.

The End

APPENDIX K

INTERVIEW WITH FLETCHER JULY 24, 2004 AT 9:50 AM

RESEARCHER IN BOLD
PARTICIPANT IN ITALICS

If you could start out by just telling me about yourself.

Okay.

Just a few things.

Well other than what I told you on that paper already. I've been Presbyterian PC(USA) all my life. Actually my spiritual background I guess is a little bit of a mix. I grew up in the Cath[olic]...well I went to a Catholic school. So I know a lot of Catholicism. But I learned most of my Bible there. And then I guess I was saved around in high school my junior going on to senior year. I knew a lot of head knowledge it converted to heart knowledge. And then I kind of grew and when I went to school at the University of [name] for four years served at the church the whole time at this church. And now I guess I'm looking to do some seminary studies myself part-time. Anything else in particular?

No that's fine. That's great. What motivates you as an IT professional?

I'm not motivated. It's my job and it's what I'm going to do because they're paying me to do it. I don't really find too much reward in it. I guess the thing that I really want to do is work with people. When I work people in my profession it is somewhat rewarding to know that I can impact their life not just their job. But I'd like to maybe do something more of that on a more full-time basis where that's the main objective as opposed to you know making money.

Can you tell me about how media plays a role in your life?

Media, oh yeah, I love movies. I'm always trying to filter out garbage. Garbage in, garbage out as they say I guess. I'm trying, I really like music it's been 6 or 7 years where I've since I converted mainly to Christian music altogether. So it's basically all I listen to although my range of Christian music I think is a little wider than most. Because I'll go from Twila Paris soft, very praise and worshipful to very loud to P.O.D. more industrial type bands.

Okay great. I'm looking at a theory that was actually developed at the University of Michigan called the possible selves theory.

Okay.

It is a way of having people speculate on what they would like to become in the future, and what they fear in the future. So if I could start out by asking you physically and socially what do you hope to become in the future?

Physically I'd like to maintain my weight, stay in shape, be healthy, be a good steward to this encasing [laughs] I've been given. So that you know if I can't take care of myself physically I can't take care of others and I eliminate myself from being a potential have a kingdom spirit to do whatever. Okay so that was the physical, what was the...

Social.

Social. Socially I've always been well my personality's been is a little different from most in that I'm a lone ranger. I like to do things myself, very independent. I don't require social interaction but when I do I usually my psychological make up is such that I always grew up as an underdog. It's a long history behind that but I always feel well I've learned to look or identify with people who are being marginalized. Maybe it's just sense of self-esteem or whatever. So I tend to kind of gravitate towards the wounded animals so to speak and really empathize with them. Socially I really stay away from like the main crowds and I usually tend to go towards people who need more attention. And in return I don't really look for too much socially because I get enough just trying to reach out to other people. So it's more like trying to be a neighbor to somebody and asking: who is my neighbor?

Okay. How about spiritually where would you like to be in the future?

Maybe ordained I don't know. I'm probably more leaning towards laity right now. But you know, ordination is just it's maybe a decade away. It could be sooner. There's no hurry for me. Spiritually I do want to gain a little more in depth knowledge with how to exegize a passage or go in to hermeneutics, the Greek and the Hebrew and so forth. I want to understand more about how the church came to be and where it might be headed. So yeah that's I guess where I want to be.

Okay. How about the opposite what do you fear physically, socially?

Physical fears is...I used to fear getting hurt, I guess I still do [laughs].

In what sense?

Any kind of injury. I don't have too many health concerns. I've been healthy most of my life, never been really been sick so. Oh but I guess I would fear for my own health just general health physically. And then socially, I fear that I would hurt people. I fear well I understand that I need to be who I am but at the same time try to be sensitive to people who have differences [laughs] from me and I'm usually pretty bullheaded. I'm blunt and straightforward so socially I'm always kind of worried and fearful that oh you know I might come across like I was not caring or you know just insensitive. Spiritually I fear, I don't fear too much spiritually. I mean

there's a time when I started going into demonology. That got me a little [laughs] freaked out.

When was that?

I think a year and half or two years ago.

Okay.

We had an associate pastor here who was doing oh he was very charismatic and he was into casting out demons exorcizing demons and so you know calling demons out. And I was like okay well let's do some studies on this and make sure it's relevant and it makes sense and that's when I started getting into but that freaked me out. So every now and then when I'm alone and dark I get this eerie feeling you know evil spirit or presence. I guess I'm a little worried there but other than that...

No other fears in the future?

Not spiritually.

Okay. How would you describe your relationship right now spiritually with God?

Well, we communicate [laughs]. We talk. I mean I recognize him as my Lord, my Savior, my God, creator, redeemer, etc. He's you know he's the reason I live. So I don't not everything that I always do I guess is you know I don't consult him on everything. And I'd think I better but I say it's very strong where I've learned to submit.

What aspects of your Christian life are most meaningful to you?

That's a tough question. I don't know. Church, community being in the community. Being able to make a difference in other people's lives. That's about it, I guess.

Okay. Can you tell me about some of the life-changing experiences that you've had so far?

Sure. Let's see when I was saved junior year going into senior year of high school. When I went to Kenya for a mission trip with this church. It changed my perspective on the world, helped me to understand materialism well helped me in a major way to get away from materialism. When I graduated from high school and I graduated from college you're different you know just your next phase in life. And then when I entered the work force it was different I had to adjust I needed to find where God was calling me at each point. And so I guess it's been steady growth.

Okay. How about, can you describe your family life to me?

Family life I have both parents. They're not divorced. I live with them still. I have two brothers one older, one younger. I'm the middle child. My older brother was never I guess he never developed psychologically into that older brother role oldest brother role. So he was always out having fun. So then I think I ended up getting some of the more being responsible type personality traits. My younger brother, he's a typical younger, youngest brother type person. We get along okay. We're all one year apart so family life is pretty good. My parents are very accepting of the American culture. I mean they didn't have a choice cause my older brother [laughs] really broke them in. My brothers don't go to church. I do. My parents do. My parents are saved. I'm saved. My brothers aren't [laughs]. That's family life.

Okay. Who have been some people that have really impacted your life?

Rev. [name] is one person. She was the first associate pastor here.

Okay.

So that's when I was in sixth grade she I grew up in Detroit and it was hard because of all the racism and getting picked on physically and mentally, emotionally for being Korean. But then even at church I would get picked on because I came from Detroit and I was a little rough around the edges. And we were a poorer family so but Rev. [name] she really kind of welcomed me. And that was my first realization of what God's love was to me through [name]. And then I matured quite a bit when I was in high school because of another pastor Rev. [name]. He's really the person that brought me to the faith. A lot of my I guess ministry things I don't know I guess every person in ministry has their understanding of how ministry should be. Rev. [name] defined quite a bit of that for me so he made a pretty big impact on my life. Those are I guess the two biggest.

Okay, great. Want to take a water break? Would you like some water?

Yeah.

Let's move on to gender and Korean American issues.

Okay.

First of all if you could describe your ethnic label how would you describe yourself?

Korean American.

Okay. What are some positive things about being Korean American?

Best of both worlds, food, you get a unique you come from a unique perspective. And so you can really take the best of both worlds and then it makes you a better person if you can filter out the bad [laughs].

How about the negative, what are some of the different aspects?

You have challenges being in a foreign environment. You have trouble relating to other people sometimes because of your background. And the negative side of it is you have to deal with the worst of both sides.

Can you give me an example of what are some bad things?

Yeah like my parents you know God bless them. They love me. They don't know how to raise kids in the U.S. They probably would have done you know really well according to Korean standards but there was the culture clash. And so their expectations in raising me were a little different from you know because I would always be like how come I'm not like everyone else at school? And it took me a while to understand that's not who I am. That's fine for them but I'm different and so realizing my self identity, my cultural identity was a challenge and that was difficult.

What are some things that you've struggled with as a Korean American male?

Being picked on, got into some fights as a kid, and you still get racial slurs thrown at you every now and then. Just the other [laughs] other month there were some kids walking down the street and they were you know "shebanging" at me. I think that's really I'm lactose intolerant [laughs] that's not too good when everybody drinks milk here but other than that. Oh and I don't like seafood.

Okay.

...which is a big problem if you're Korean. So I get frowned upon every time we go out to eat [laughs].

For the women in the church what do you see as some gender differences?

Differences between the men and women?

Sure.

Their role in the church it's Presbyterianism here it encourages women clergy and women elders but here in the Korean it's not very strong. So women have learned I think, every time I go to a church event women are always in the kitchen and all the men are doing the planning or meeting. And I think that it doesn't have to be that way it's not I don't think it's bad either but at the same time I think. I don't know I think women play a more supporting role as opposed to a leading role in the church.

Even for English Ministry?

Even for English Ministry.

Okay. Have you ever had a time where women complained to you or described their disgruntled opinions?

No well I've never had I've had I've worked with women I guess but they never really directed frustration at me directly.

Okay. For Pastor Darius' preaching how does he discuss gender, if at all?

He's very, he's sensitive and he doesn't force the issues. But he you know there were a couple sermons where he would say you know men should maybe help out in the kitchen. And he gave suggestions and let's you know let's not conform to you know Korean ways of thinking. We don't need to do that. But he hasn't really it's not a big preaching topic for Rev. Darius.

Okay. What were your reasons for attending a Korean American church?

Born into it.

Okay. Have you ever tried something else?

I went outside but the way I do it is I look to see where God can use me. As long as I can be used here I figure [laughs] why not?

Sure. What are some specific things that make your EM ministry Korean American other than these people who are Korean?

Yeah, what defines Korean American ministry? I guess fellowship the things that we do. I guess there's like no-rae-bang or karaoke places that it's very Korean or Asian. And some other different things that we do during fellowship like food the type of food that we share.

Is it Korean food?

Oftentimes yes and then there's mannerisms the culture in general of the entire community is more Korean.

How do you think the non-Koreans feel?

Marginalized. Especially those that are married to Koreans [laughs]. So you know someone will crack like an Asian joke and I'll be like hey yo chill on that [laughs].

Are the people married to Koreans white or are they other Asian?

White.

Okay.

Yup, mostly white.

Have they ever talked to you about these kinds of issues?

They're really mature so they've been dealing with this their entire life. They've learned to accept Korean culture accept the thought that you know they'll have to deal with these issues. They seem to have reconciled that problem by themselves. So they haven't really spoken to me about them but I can see that you know [laughs] when they feel as if they were marginalized.

To what extent do you think that their culture is promoted?

Well it's a mix whenever they're not marginalized I think they feel no different like when we're talking about corporate matters you know company matters like how's work, the manager or director, yada yada. Normally everything's fine their heart and their mind and the direction that we're all headed is the same direction usually it's, there's no problem. We identify and relate with each other as if there was you know they're family [laughs]. We're a community here.

Okay. Do you think that your church will remain a Korean American church in the future?

Next 5 years? Yes. Next 10 years? Maybe, maybe not. We're, we've got, we've come to well some of us have come to understand that English Ministry at least should be more open to being a light to all different cultures. And some of us might even go as far as thinking that our church is racially biased. So 15 years I definitely think we'll go multicultural. It could happen as soon as 2 years but [laughs] the way we're going right now it's a pretty long road.

Okay. Do you think that Pastor Darius preaches sermons that are particular to being Korean American?

He's yeah sometimes he'll throw in things that only Korean people would understand jokes which is okay because he explains them. But there is that sense that oh yeah he threw that in because the majority of the people that would be able to identify it are Korean. Other than that he's very English Ministry just like any other Caucasian church I think.

Okay.

And he actually tried to promote in his vision and mission statement, multiculturalism, a big push for, a big part of his background too actually some of his NCD's New Church Developments he's actually done in the past.

Okay. Do you think let's come back to that do you think that he needs to preach more preach sermons that will cater to the non-Koreans a little more or?

No, he does a good job of I think keeping it high enough level but he has a tough job relating to people because he's covering from sixth grade to like seventy-year-olds. So it's hard for him to be like junior highers this is what you do at school and you

know apply this verse and then so he tries to keep it at the principle level as opposed to application level. So he's stayed away from [laughs] yeah marginalizing any particular group.

Okay. So there's no junior high or high school pastor?

Yeah. No there is but we have one service at the current time.

I see. Okay. Let's move on to preaching again. How can communication between the pastor and the listener affect the preaching process, the entire sermon process?

Well, unless you know the preacher is prophetic he's gonna have to talk to his congregation to understand where they are, where they're going, what they're struggling with you know and know what the congregation needs to hear.

So what do you see as the role of the preacher and what is your role as a listener?

He's he knows more than me. He has a seminary background but for me I don't get much out of his sermons. I do but I don't. You know I know the stories and it's good to reinforce but all the concepts and all the principles are more catered to the newcomers which is appropriate so. But my responsibility as a listener would obviously just you know, to listen, to try to help relate and understand [laughs] what was the question again?

What do you see as the role of the preacher and what is your role as a listener?

Yeah, just take it in. The role of the preacher would be to give God's message to us. If we truly believe that God is using the preacher as an instrument then you know we should say okay this is God's word let's [laughs] see what he has to say.

Okay. Tell me about some of your experiences as a listener of Korean American sermons?

Let's see. Funny sermons or comical or sermons of humor usually go a long way to keeping people's attentions, personal experiences, testimonies, I found to be usually you know it grabs our attention. That's a broad question [laughs].

Yeah, so tell me about what are some times where sermons hit home for you?

Oh there was one where well I had experienced a certain thing when I was saved and I was going through this phase of what was that. I didn't understand. And so this preacher who didn't even know me you know I had gone to listen to him at this conference and he was explaining exactly what had happened to me [laughs]. Like this is what happened and he was like and here's like you know what it means. And so knowing that he didn't know who I was yet he was able to pin me down and just call the shots was like whoa God [laughs] that was pretty powerful.

How do you think he was able to do that?

I think the salvation process works in many different ways but I think maybe we might have had similar experiences. Maybe that's the way he was saved and he was sharing it and so it helped me to relate to it. That's the only explanation I can give or maybe he might have had other people give testimonies on how they were saved and then maybe he developed his sermon that way of what he was gonna to say to us but he nailed it for me at least.

Any other times?

There was a time in high school when the sermon was about self-esteem, anti-materialism, worldly value, and shouldn't be our values and Rev. [name] was giving it here at this church. He was talking about you know he had a Barbie doll and he was talking about how the world really focuses on the external not internal. You know going through high school that's a tough time to deal with those types of things and I think he knew what the youth group at that time was going through and even some of the young adults. So it was a good sermon because he was able to identify you know issues that he noticed and to preach on and to and that hit home for me. And as a result one of the few sermons that I remembered and one of the few times that I actually was able to be convicted to change my life or the way I thought about the world.

Okay. How do your personal experiences influence how you listen to a sermon?

Oh wow I have I guess my own experiences and they're unique to me in a lot of ways and when a speaker is trying to connect you know they have a tough job because they have to connect with everybody but I think it influences me it makes me who I am. My experiences define me and they...that's a tough question [laughs].

We can come back to it or we can drop it whatever you want.

Just repeat it for me again.

Sure. How do your personal experiences influence the way you listen to a sermon?

Okay. Me personally I've come to have a certain set of experiences I think are ahead of most people my age. So it changes the way I receive a message. For example, he was addressing the issues that young adults are going through in certain instances I might miss it. Well I might not gain as much from it because obviously I've gotten over some of these things or so my experiences and you know I have a lot of background in the Bible and my experiences with biblical knowledge help me to understand sermons a lot better. Because you know he'll talk about a story and I'll know automatically okay well this is the scene, this is what was happening, this is the time, here's the political scene. So I know all that background work you know I can connect with it but you know sometimes the speaker may not elaborate as much and so maybe all the rest of the audience may not get a better as much of an appreciation

for the story. But that's one way I guess my experiences affect the way I listen. Oh and I've heard well I have sometime I think I have ADD [laughs]. But I'm always my personality whether it's my experiences that affected my personality I don't know but it's hard to you know keep my attention like in school or [laughs] when someone's giving a sermon I really have to focus. So whether well maybe it is my I did I do hear that there's you know certain experiences will cause ADD in people [laughs] but I don't know it's probably not what you were looking for.

Oh, no, that's fine. If you could offer your pastor some preaching advice or suggestions what would you say?

More real life examples and maybe more application level like when I was in junior high he does this time and again but I think it helps people to connect and understand or relate. Because when he puts on his you know working hat and you know people understand more about what he might be talking about. Hit all the different age groups.

Okay.

I think I referred to this earlier but you know you think about the passage and you give the principle but then go down another step and say okay for junior highers it might be a little bit like this, and then you know here's how you apply it at work for all you working people and maybe this is how you apply it in your marriage.

Have you ever given him any kind of feedback?

When it's good like it's really good you know I'll say, hey good sermon. When it's bad I don't say anything [laughs]. I don't want to discourage him. But whose to say that other people weren't I guess affected by it. So I usually when it's good I usually say it made a difference for me.

How about for Korean Americans is there anything that he could do better to improve upon to preach more effectively to Korean Americans specifically?

If he was gonna keep it specific to Korean Americans then yeah he can probably focus on issues that Korean Americans go through. Whatever stage in life that they're in whether it's contemplating a cross-cultural relationship or dealing with racism and how you can alleviate anger that someone might have built up and hatred for another group of people that they've been picked on by. You know just addressing the issues that they go through really that's you just preach you cause change with that sermon and but it would be most effective if you were to identify I guess first what are they going through.

How do you think you can figure that out?

A lot of communication but surveys don't work well [laughs]. They maybe they do but it's hard to get people to fill them out and it seems like such an institutionalized way of doing the pastoral job. The pastor just has a tough job because he you know I

guess especially with a larger congregation if you really wanted to be completely effective you'd have to talk to everyone on a week to week basis and understand what they're going through. I guess a lot of what the pastor himself goes through will shape his understanding of what problems the people he's preaching to might have. He's a Korean American so then he might if he's Korean American he might be able to relate better and understand what they're going through. Maybe walking in the listeners' shoes. Well, there's always prophesy [laughs]. I've had to give some sermons to kids and the way I do it is I seek guidance from the Holy Spirit and I just say [laughs] come on I'm an idiot I don't know what to say here. Give me a hand and it usually works out really well [laughs]. If you just kind of if the Holy Spirit leads then and I guess it would have to be you know both things coming together. Because some preachers just do the oh the Spirit will tell me what to say and they flop and then other people will go oh I go by experience they're very you know certain that they need to hear something and then maybe it doesn't work out so well but I guess my own personal theory is that it's both.

Okay. Overall how satisfied are you with his sermons?

Scale of like one to ten?

Sure or however you want to describe it.

Six or seven.

Okay. When has his preaching most made a difference for you?

There hasn't been a particular point where it's been you know that impact that it's been such a big impact where I would recall with sermon but hence the six or seven.

Let's see. What are some main themes that he preaches about?

I don't think he has main themes.

Okay.

Well but if he did I don't remember them. Yeah he switches it up week to week so.

Okay. What types of sermon illustrations do you tend to remember?

Sermon illustration well anything visual would be a lot easier to remember and or audio. Stories, personal stories are always easy to remember maybe some jokes. Some there's one time and this seems to work because I remember there's one speaker I went to listen to and he would repeat one thing over and over. It was annoying during this you know his entire time he was speaking but it hit home. And he was talking about Peter and John and Jesus was there and he was saying you guys will all die and then for me for the sake of the cross. And then Peter was like what about him pointing to John and then the speaker's whole point was who cares. You Peter follow me, he would say you follow me, you follow me he you know he

really made the point. And he emphasized it over and over but I remember it to this day so he did a good job.

So in terms of practical life applications then what do you enjoy? What do you remember?

You know say for example I'm going home a recent example is tithing. I don't know, you know, I want to be a good steward with the tithing. But is it you know and a lot of you know the concept behind it. You understand okay you give 10 percent that's the general rule but then you get into very particular okay is it before tax, after tax, if you gave to a charity does that count as ten percent...yada, yada, yada. So you know there's the Bible stories that you give to whereas a fish and the guards are asking Jesus to pay tax and you know Peter goes and gets a fish. I think it was Peter and I think 1 or 2 coins and Jesus says so whose face is on there and he says oh Caesars and Jesus says give to Caesar what is Caesar's and give to God what is God's. You know that's so that would be the principle but then you try to apply it. It's like okay well what's God's in this case? And I've been able to reconcile through prayer and okay well this is what I want to do. It's developed my understanding of Christian fiscal responsibility [laughs]. So that's kind of an example of practical application that I guess I look for.

Okay. How does Pastor Darius help you to think critically during the sermon?

He gives all the different angles. He likes to take a well-known passage and change it from the other point of view. For example Mary and Martha you know they I remember this because he you know he'd give everybody knows Mary and Martha oh you know Martha was working. Mary wasn't and Mary was mad and you know everybody thinks that. No I'm sorry Martha was mad at Mary and everybody thinks that Martha's a problem and then well Rev. Darius started saying Martha's an example to us. She was doing her duty. And he emphasized the point that it wasn't the fact that she wanted the help it was the fact that she got over just she went overboard and so I've never heard it that way. Everybody was like Martha's you know the wrong one. So he took the story a well-known story and gave further insight in a different way. So it helped me to remember. So it was something new.

What do you think Korean American ministries are doing well?

Like EM?

EM ministries.

I don't know because I mean they're not particularly good at missions. They do them but you know it's not the focus. So it's not they don't do that completely well. My observation of the Korean American EM churches they seem to want maybe they desire the wrong thing. And so what they end up doing really well is attracting one type of group - college/post-college ministries. And I think that's a strength seeing they have a lot of them have weaknesses. The ones that are just [grumbles] because they focus on one small area and then you know you don't have the senior citizens.

You don't have that ministry and you focus on growing the church you lose out on some of the other areas. But doing well, yeah they're doing really well in college scenes I think. They're doing really well for the younger crowd. They know how to do contemporary worship well. They yeah I can't think of anything that general where all in general but those two things I guess.

What changes would you like to see then?

Yeah, this is a really hard thing for pastors to be able to instantiate but a holistic type of ministry. Personally I like cross-cultural, cross-ethnic ministries maybe a culture change where the focus is on helping people as opposed to growing the church. I guess it's important too that churches still bring people into the church and save them. And that's a good mission but at the same time I think we miss the social injustice aspect of church where we need to we're called to I don't know clothe the naked, feed the hungry, visit the imprisoned. I think those more direct commands by Jesus are really hard for Korean churches to do. Maybe contextually it's you know it's a little different in today's sense. Maybe more focus on outer community than inner community. More involvement in city government, political even. Yeah, because I've seen so many Korean churches they just want to build their own community and they stick to it. Then they become too far apart from the world where they can't relate and they just end up criticizing or judging and then and it's hard to bring you know people to Christ that way. So they're not in the world [laughs] at all. Even if they do...

I don't have anything else. Do you have any questions or comments that you'd like to make?

No, questions seem pretty comprehensive for what you're doing.

Okay great. Thanks very much I appreciate it.

The End

APPENDIX L

EMBODIED/RELATIONAL HOPED FOR		HAVE DONE	HAVE NOT DONE
WM1	Becoming a worthy husband	Try to spend more time with wife	Listening skills
WM2	More than just financially secure	Saving	Continued my education
WM5	Higher positions at work	Persistence	100% follow through
WM6	Healthy	Stop playing sports aggressively	Everything else
"	Understanding of others	Listen to others	
WM7	Maintain physical/mental health	Scheduled routine exercise/healthy diet	
"	Achieve successful 2nd career		Gone back to school
WM8	Learn and grow at work	Open to new responsibilities	
WM9	Become a doctor	Taken pre-med classes	Applied to med school
WM10	VP in Engineering	Education; Career Experiences	
WM11	Writer	Education; Started working	Experience
"	Good husband/father		No wife/No children
WM12	Make a good living	Finance degree; CPA classes	
"	Have a great family life	Have a girlfriend	Bought engagement ring
WM13	Get MBA/leadership in company		Gone to MBA School
IWF2	Hope to marry a prince		Found a mate yet
IWF3	Join Peace Corp for at least 2 years	Talk to friends about Peace Corp	
IWF4	Become a good wife	Gone on dates; Tell others I'm searching	Secular dating organization
"	Mother to someone		Internet dating
IWF5	More sociable	Tried to interact with people	Initiate often
"	More athletic	Played lots of sports	
IWF6	Being nicer to my sister	Started	
"	Exercise 3x per week	Started	Need discipline
IWF7	Getting into PT school next year	Taken some science classes	
IWF8	Maintain a healthy lifestyle	Yoga classes	Exercised regularly
IWF9	Principal of elementary school	Applied to grad school	
WF11	Graduating from medical school	Prayer; studying; work hard	Put complete trust in God
WF12	Be stable	Going to school; building a business	
WF16	Work out 4x per week	Worked out at least 2-3x week	
"	Meet up with a friend once a week	Met up with friends	
WF17	Being loving to family	Try to love and be Christ-like to family	Not forgiving enough
WF18	Good career post residency	Studied a lot	
"	Close relations with friends/family	Spend time with family/friends	Calling infrequently
WF19	To be a better friend	Spend time with friends	Prayer
'CM1	Leader to others/Positive impact on others	Set goals/visions course of action	
"	Have a happy/healthy family		Get married
'CM3	Become a husband	Dated; prayed; work on character	Gotten married
"	Become a father		Gotten married
'CM4	Being an attorney	Taken LSAT; certificate paralegal	
"	Being a father	Dated	
'CM5	Excel at school		Study more
'CM7	Physician in community	Education/Volunteering	
-CM10	Become successful lawyer		Gone to law school
CM12	Raise successful and loving children	Talked with my wife	
"	Create a loving family	Started to hug my children	Loved my children enough
✓CF2	Become administrator of school	Masters in education; got experience	Taken units in administration

EMBODIED/RELATIONAL HOPED FOR	HAVE DONE	HAVE NOT DONE
CF4 Excelling at work	Worked plus hours	Rested
CF5 Lose weight in next four weeks	Dieted; exercised	
" More attuned to students/needs of program	More involved; more vocal at work	
CF6 Become a pediatrician	MCAT	Soon to apply in June to med school
" Serve disadvantaged communities	Volunteer at center for abused children	
CF7 Become more health conscious	Started jogging	
" Exploring writing		Enough time/inspiration for writing
CF8 Getting promotion/raise	Sending out resumes	More proactive at current job
" Stay in better touch with friends	Sending out emails to friends	
CF9 Being happy at workplace		Think deeply about my grad program
" Exercise regularly/consistently	Create an exercise schedule	
CF10 Make and meet more friends	Started going to church	
" Involved in school/church organizations		Attempt to get more involved
CF11 Productive		Still procrastinator
CF12 Wife and mother	Have a boyfriend	Haven't gotten married/pregnant yet
" Encouragement within a community	Be involved in people's lives	Expand to many people
CF14 Stable/secure job that I enjoy/good at	Take some accounting classes	Haven't looked for jobs actually
" Spend time wisely reading more books	Make effort to read more books	
CF15 Being a better teacher	Credential program	More study
CF17 Be loving/gentle mom	Accountability; Reading	Read enough about being mother
CF18 Stay at home mom/wife	Trying to establish better schedule	Working full-time (no children yet)
CM1 Comfortable life	Working full-time and diligently	Need financial restraint/planning
" Family man	Spend lots of free time at home	
CM2 Doing a job I love successfully	Prayed	Look hard; thought more about career
CM4 Having lots of friends	Participated in church events	
" Having a family	Prayed for right spouse	Asked more girls out on dates
CM7 Live in Korea for one year	Visited Korea 2 weeks	
" Have health restored	Visiting doctor and taking medication	Lifestyle changes (exercise, eating)
CM11 Being good husband/father	Work hard for both	Pray more and read more for both
" Successful (position, money, satisfaction)	Work hard for both	Pray more and read more for both
CM14 Financial stability	Professional occupation	Invest/Save as much; Aggressive
" Stable family	Married Christian with compatible heart	
CM15 Better relationship with others	Talk and get to know others	Talk with people/haven't approached
" Become financial security	Changed careers	
CM16 Peacemaker	Tried to grow in Christ	Pursue higher education
CF2 Contribute to larger community	Keep up with 2 women's groups	Stopped working as teacher
" Have stable home for my kids	Read books again	Church commitment after 1st child
CF3 Successful professor	Applied for teaching position	Read more science/Be more efficient
CF4 Becoming a mother		Gotten married
" Spending more time with family	Come home on weekends	
CF5 Wife	Casually dated	Entered into serious relationship
CF6 Being a mother	Medical treatments	
CF7 Career that I love		Enough effort to apply to jobs
" Educate myself on new topics	Made time for myself for leisure	Need to be better steward of my time
CF12 Getting married	Prayed a lot	
" Finding right job in my profession		Pursued goal/God's sovereignty
CF13 Married with children	Setups	Setups
CF15 Kindergarten teacher at inner-city school	Hone teaching skills	
" Active member of my community		Involved in community organizations
CF17 Making impact in community/globally	Prayed; God's work overseas	
CF18 Being a good wife	Learn to cook well and care for house	Get married

APPENDIX M

EMBODIED/RELATIONAL FEARED	HAVE DONE	HAVE NOT DONE
M1 Parents/siblings unable to support selves	Encourage parents to see doctor regularly	Forced parents to take better self-care
M2 Stuck in similar job level		Seek more responsibility at work
" Outliving my children	Eating right and exercise	
M5 Bad ankles	Some exercises	100% compliance; Better diet
M6 Lack of health	Take time out for myself; not others all time	
M8 Losing job	Work hard	
" Losing friends	More understanding of people	
M9 Not being a doctor	Taken pre-med classes	Taken MCAT; Apply to med school
" Being a failure in my own eyes	Taken pre-med classes	Taken MCAT; Apply to med school
M10 My parents suffering	Ensuring my parents are safe	
M11 Becoming unreliable		Saved money; strong commitments
" Becoming burden to others	Studied hard; bought a house	
M12 Being overworked	Planned a vacation for after tax season	
M13 Being disabled in anyway		Having healthy habits
VF2 Not marrying	Pray for a spouse	
" Financially struggling	Work hard	
VF3 Injuring myself	Listen to my body	
VF4 Not being healthy	Work out on regular basis	
" Not being financially secure	Dedicated to work	
VF6 Unsuccessful	Good relations with upper management	Be positive at work; complain lately
" Getting fat	Eat less fattening foods in smaller quantities	Need to stay healthy to exercise
VF7 Death	Have exercised almost everyday	
" Being poor		Haven't saved enough money
VF8 Illness	Take vitamins	Exercise regularly
" Loss of loved ones	More loving/selfless with loved ones	
/F11 Losing someone I care about a lot	Showing the people I care about kindness	
/F15 Totally dependent on others	Trust in God	
/F17 Dealing with death of family/friends	Pray for family and friends	
" Not being healthy		Not as active as I used to be
VF19 Losing my close friends	Spend time with friends	
M2 Become more materialistic	Work hard to be comfortable	Enjoy material pleasures
M3 Not finding satisfying job	MA in Theology	Looked into doctoral programs
M6 Suffering physical pain		Eat healthier
M7 Helpless	Looked ahead and planning	
M10 Becoming homeless	Gone to college	
" Becoming handicapped		Stayed away from extreme sports
M12 Disease makes me depend on family	Exercised	
" Useless in my job		Kept up on every journal
CF5 Won't support myself financially	Saved well; made investments	Change to permanent position
" I will have diabetes	Educated myself	Lost weight
CF6 Not getting married		Don't date much
CF7 Become handicapped/debilitated	Asking God to make me rely on him	Can't do anything about accidents
CF8 Being in debt	Save more money; pay credit cards	
" Being single (not married)		Pray more on spouse's qualities
CF9 Not having a good job		Researched job possibilities
" Looking unhealthy	Vitamins; exercise; relax; prayed	

EMBODIED/RELATIONAL FEARED	HAVE DONE	HAVE NOT DONE
10 Husband not finding me attractive	Communicate more with husband	
Losing control of situations		Stopped my eating habits
11 Invalid/handicapped	Eat healthy; stopped smoking	Exercised
12 Illness (cancer, diabetes, etc)	Regular medical check-up	Read studies; learn symptoms
Fear laziness/not being productive	Organized	Plan way ahead
14 Being really lazy and inactive	Keep myself busy and active	
Being stuck in job I don't enjoy		Looking for another job actively
17 Becoming a widow	Can't really do anything but pray	Prayed enough for God's will
18 Making fatal error at work	Trust God with work	
1 Jobless	Financial independence	
Poor and moving back with parents		Better credit
14 Not being married and having family	Praying for future spouse	
17 Health always a concern		Lifestyle changes to be healthy
Not having a good, fulfilling career	Be more diligent worker at my job	
12 Physical illness/disease		Better dieting/eating habits
14 Bankruptcy	Research; gain wisdom	Tamper with what works
15 Not meeting my mate		Date
Not becoming financially stable	Changed careers	
2 Being lonely/alone/isolated	Involved in women's groups	Not consistent with friends
Being ill/mentally unstable	Fellowship at church	
4 Becoming ill	Stay generally healthy	
5 Becoming a housewife	Found a flexible job allow family/career	Married
7 Financially support my parents	Gone to college	Enough effort to apply to jobs
10 Being alone	Praying to remember cross; I'm not alone	
12 Living a life of discontent	Find content; significance in God alone	
Living an insignificant or "ordinary" life		Set concrete goals/visions for my future
13 Suffer with dementia	Started taking vitamin E	Not consistent
15 No children	Pray	
17 Losing a family member	Prayed	
18 Not being able to have children	Taking care of body	
Not being able to provide for family	Working towards professional degree	Saving money for future

APPENDIX N

SPIRITUAL HOPED FOR	HAVE DONE	HAVE NOT DONE
M1 More humility	Interact with people and listen/understand	Listen/understand
M2 Share Christ with co-workers	Open to talk about religion	
' Increase knowledge of Bible		Not reading Bible
M5 Share Christ with co-workers	Share and committed to giving	
' Read daily		Reading daily
M6 Stable within boundaries	Base decisions on Word and holistic conviction	Spend time in Word
M7 Free sharing beliefs with non-Christians	Investing in relationships with non-believers	
M8 Sharing Christ with everyone	Talk about evangelism	Sharing with people
' Love God hard times	Learn to communicate with Christ	Understanding God in hardships
M9 More effective evangelizing/witnessing	Maintained my spiritual self	Asked God for power in areas
M10 Quiet time everyday	Church accountability checklist	
M11 Source of knowledge; inspiration	Spent time in church; write thoughts to church	Read external study material
' Bringing joy of God's love to others	President of the young adults	Prayed enough
M12 Love God more	Stay in relations with him	
' Serve joyfully	Rely on his strength	
M13 Walking with God strongly	Read more and prayed	
' Shared Christ in missions field	Gone to Thailand	
✓F3 Treat others well despite appearance	Treat others well regardless of appearance	
✓F7 Keeping accountability	Kept friend accountable; praying/reading Bible	
✓F8 Read spiritual books	Read one spiritual book per month	
' Godly role model for my kids	Prayed for empowerment; listen to sermons	
F16 Not being in the will of God	Prayed though major life decisions	Process decisions with Christians
F17 Bringing my boyfriend to know God	Prayed for them	Trust in God
' Pray for my family's faith	Prayed for them	Trust in God
F18 Sharing Christ with friends and family	Have shared sometimes	
" Pray more frequently		Made the time
F19 Better witness to non-Christian friends		Witness to friends
" To be more faithful in everything		Not enough prayer
M1 Rid of vices I occasionally partake in	Conscious effort/daily routines	Obviously get rid of it
M2 Always serve my church	I make time to serve	Still lazy
" More regular spiritual discipline	Accountability	Still lazy
M3 Being faithful	Maintain spiritual disciplines	Trust God completely
M4 Praying more		Bought books on prayer
" Being more understanding/wise	Reading the Bible	
M5 Share Christ with anyone	Committed to church leadership	Read
M6 Share faith with co-workers	Brought co-workers and friends to church	Stuck with commitments
M7 Share Christ through work	Worked to find work that touches people	
" Represent Christ in world that hates him		Worked on boldness
M10 Become missionary	Sign up for missionary training	
" Well-versed in Scripture to defend faith		Read enough of the Bible
M12 Example of Christ's love in home and job	Taking discipleship class	
" Pray more consistently		Not consistent quiet time
CF5 More bold in identity in Christ	Discuss Jesus in my class	Prayed with my co-workers
" Share Christ with family	Pray with my mom	Share gospel with my father
CF6 Light and salt wherever the Lord takes me	Meditate on Scripture/pray	Things uncomfortable for Christ
" To make an impact for his kingdom	Be filled so that I can fill others	

	SPIRITUAL HOPED FOR	HAVE DONE	HAVE NOT DONE
F7	Partake in missions real/substantial way	Took perspectives course for world missions	Quality relationship with God
F8	Witnessing to co-workers/friends		Invited co-workers (non-Asian)
	More knowledge in Word	Reading Bible; regular QT; pray every morning	
F9	Active witness for Christ	Prayed; acted Christian in different situations	Sacrificed health/help people
F10	Start consistent QT		Constant in my spiritual walk
F11	Unconditional/limitless love for mom	More positive outward attitude	Open my heart entirely to others
	Purity of heart and mind	Stop cursing; stop reacting to everything	Check my ego and my mouth
F12	Humble	Journal	
	Disciplined	Organize/manage time	
F14	Active in church for Christ compels me	Go to more church activities	
	Involved in the lives of others at church	Share more with people and pray for them	Approach newcomers
F16	Growing in evangelism	Gone on missions; evangelism training	Shared the gospel in awhile
	More knowledgeable about Bible	Bible studies	Effort to church endeavors
F17	Become full-time worker in ministry	Prayed; sought accountability; missions field	
	Aware of needs of others to help them		Diligent communication
F18	Being confident in salvation	Reflecting on God's word	Work schedule detracts service
	Share God's word	Getting to know unbelievers better	Shared to unbelievers
F2	Strong witness		Prayed enough
	Know the Bible inside and out	Bible studies	Read Bible regularly enough
F4	Becoming more intimate with God	Read Bible; better prayer time at home	Challenge myself to grow
	Continued sanctification	Desire to worship God personally	Trying new things
F6	Viewed as godly person	Change lifestyle; learn Christian values	Spoken to others about Christ
	Deep bond with God's word	Attend church; communicate about God	Materialism in way; manage time
F7	Contagious Christian	Serve as webmaster; praise band	
	Knowledge of Bible and history		Quiet times consistently
F9	Share Christ with friend and family	Spending more time in God's word	Evangelized
F12	Evangelizing the poor	Program to reach the poor	Develop time management skills
	Raising new generation of Christians	Build relationships with congregation	Preach enough about evangelism
F15	Spend time with God daily	None	Haven't been reading Bible
F1	Have greater faith	Pray; read Bible	
F2	Acknowledge God in my life	Turn to God good and bad times	
	Share Christ to brother/sister-in-law		Share Christ brother/sister-in-law
F3	Knowledgeable about Scripture	Teaching Bible Study	Not disciplined at Bible Reading
F4	Being more prayerful	Attend prayer meetings	
	Being more loving		Spending time with co-workers
F5	Woman of character	Read Bible; pray; counseling/teachings	Stop things I shouldn't do
	Actions driven by love	Check heart	
F7	Share gospel with friends/co-workers	Shared my beliefs	Brought up faith; explain gospel
F11	Sharing Christ with co-workers	Have tried sharing	
	Being disciplined	Found a discipler	
F12	Trust God in all things/worry less	Thought about it a lot	Sacrificed time each day to pray
F17	Living radically	Prayed; Gone overseas in missions	
	Used by God to make eternal impact		Moved to uncomfortable area
F18	Living a joy-filled life	Refine character; serve church faithfully	
	Sacrifice for God and people	Study God's word; learn more doctrine	Disciplined/purposeful daily

APPENDIX O

SPIRITUAL FEARED	HAVE DONE	HAVE NOT DONE
/M2 Not growing in faith		Read Bible more; praying
/M5 Lack leadership	Taking classes and praying every morning	Daily reading
/M6 Being over-run with emotion	Away from people who influence theology	Spend enough time in word
/M7 Stuck in routine	Investing in new ministry of my choosing	
/M8 Not helping needy	Notice people in need; understand God more	Not reading Bible; hiding Christianity
/M9 Always giving into temptation	Prayed for more spiritual discipline	Tried my hardest
/M10 Failing in church leadership	Setting by example at church	
/M11 Hypocrite	Tried to keep promises; qualify things I say	Made strong commitments
" Cynical or skeptic		Read the Bible regularly
/M13 Losing faith	Prayed	
" Stop serving	Seek God	
VF2 Not being used by God	Pray	
" Not being adequate	Pray	
VF3 Doubting God's word	Pray	
-VF7 Losing my faith	Prayed; gone to church	Need to have more faith in God
VF8 Lax in my faith	Pray; Passion movie; read word; Bible study	
/F11 Put less importance on God	Made effort to put God first	Prayed continuously with confidence
" Worship world (power, status)		God hears me and answers my prayer
/F15 Lose focus on God/Focus on self	Read Bible to know more about who God is	
" Trust people more than God		Refrain from relationship with guys
/F16 Fear not doing will of God	Regularly prayed through major decisions	Consistent accountability
/F17 Not living my life for God	Personal relationship with God	Heart not "right" with God
/F18 Being socially outcast	Not so outwardly evangelistic	
" Being a hypocrite	Try to never judge anyone	
/F19 Lack strong relationship with God		Consistent devotionals; prayer
CM1 Losing faith	Encourage; witness; pray for their healing	
CM2 Losing first love	Keep sharing God's word	Spend enough time in regular meditation
CM3 Always being dry in faith	Maintain spiritual disciplines	Trust God completely
CM4 Being lukewarm		Maintaining passion
CM6 Complacency or mediocrity	Striving through disciplines to be Christ-like	
" Ineffectiveness		Stripped of all my sins/weaknesses
CM7 No longer caring	Constant discipline	
" Falling away	Setting limits to worldly pursuits	
/M10 Becoming an atheist	Gone to church	
" Becoming a hypocrite	Pray	
/M12 Losing my faith	Study the Bible more	Studied Bible enough
" Being a hypocrite	Ask God for help in these areas	Prayed enough
CF2 Losing trust in God	Remember grace; join accountability group	
" Suffering for my faith		Allow myself to genuinely suffer; face it
CF4 Work consumes and put God second	Make time for QT; make time for fellowship	Cut back on work hours
CF6 Distracted by things of this world	Close to the Lord; fix eyes on Jesus daily	Remove those seemingly harmless idols
CF7 Not living to full potential in Christ	Mindful of weaknesses and lifting them up	
" Merely religious		Practical to not become Pharisee
CF8 Losing faith	Attend church; small group accountability	
CF9 Losing faith	Pray; read Bible; confide in Christians	Given all parts of my life to God
" Being lukewarm		Haven't read Bible consistently
CF10 Not able to bring God back into life	Attend church and committee groups	Commit myself completely
CF11 Losing my faith	Tried to reaffirm my faith in God	Daily devotionals
" Greed/vanity take over motivations	Try to focus on God not earthly things	

SPIRITUAL FEARED	HAVE DONE	HAVE NOT DONE
F12 Stagnant Prideful	Pray Pray	
F14 Becoming very complacent Not liking people and affects walk	Effort to be active and open about sharing	
F17 Not shepherding those under my care Becoming harsh/judgmental	Seek accountability; study God's word; pray	Reach out to newcomers Enough meeting with other believers Enough prayer; give encouragement
F18 Falling away God will say he never knew me	Go to church Go to church; read word	
M1 Bad lapsed dad	Be a believer for my children's sake	Not enough
M2 Indifference Selfishness	Retreats; church	Sold everything Become a full-time missionary
M4 Regret not doing what God wanted Complacent/Comfortable	Seeking God more earnestly Consistent in word and prayer	Take chances to see leap of faith Cut out old habits (sleeping late)
M6 Fear God Not knowing the future	Changed lifestyle; have more obedience Read word; exercise Christianity; pray	Ask God for help all the time Ask others for help
M7 Falling out of love with God Not meet spiritual compatible partner	Serving at church Worry less about finding someone	
M12 Complacency Pastorate becomes just job	Accountable and committed to ministry Congregation is family in Christ	Prayer time for spiritual perspective Been there
M14 Poor husband/head of family Get judgmental	Read on similar topics Encourage others with similar situations	Seek counsel from "been theres"
M15 Losing my faith Taking my faith casually	Attend church Tried to discuss with pastors	Read the Bible; lack of prayer
M16 Lukewarm	Pray; Word	
F2 Becoming faithless Disappointing God	Pray more Turn to Bible; fellowship with others	Read Bible regularly Pray fervently for discernment
F4 Losing trust in God	N/A cannot control these things	
F5 Apathy Self-righteous	Discipline; Cut off negative ties	Spend time meditating on Word Actively talk about my faith
F7 Complacent in spiritual walk Lazy in time with God	Quiet time journal Have a prayer partner	Asked friends for accountability
F12 Becoming stagnant in faith	Fellowship; church that challenges	
F17 Not obeying God's call Numb to people's pain or the lost	Fast and Pray; Read God's word	
F18 Being complacent Not loving people		Many things
	Training myself to be disciplined Praying for more love for people	